

The
Oriental Miscellany

consisting of

Original Productions

and

Translations.

Volume the First

CALCUTTA

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College of Fort William
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In the use of the Students



PLAN OF THE WORK.

THIS Miscellany will consist of original productions, and translations, on every subject of oriental literature; so as to form a collection of valuable matter, calculated to diffuse the knowledge of Asiatick languages; and at the same time to afford entertainment and information to the English reader.

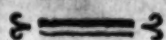
For the embellishment of the work, we shall be indefatigable in procuring drawings of local subjects in general, and of natural history in particular: nor will any expence be spared, in having them engraved and coloured by the best artists in India.

Several respectable names do honor to the present volume, and some other literary friends have promised to contribute their assistance also,

in

in support of the undertaking; so that we have good reason to flatter ourselves, that this work will be found worthy of public encouragement.

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THE
ORIENTAL MISCELLANY.

VOLUME THE FIRST.

*Extract from the Tarikh Tebry, containing a relation of
the seventy years captivity of the Jews.*

SOME ACCOUNT OF THE TARIKH TEBRY.

THE Tarikh Tebry, which is considered as the foundation of all other Mohammedan histories, was written in the Arabic language by Abou Jaffer Mohammed Ben Gereer Ben Yezzed ul Tebry, a native of Amol in Tebrestan, who died at Bagdad A. H. 310, or A. D. 923, aged eighty-six years.

It is a general history from the creation of the world down to the 300 year of the Hijra. Ebn ul Sobki relates, in his Tebecat, or Dynasties, that Tebry having asked some of his friends, whether they should like to see a history of all that had happened in the world down to his time; they answered, that they should be much pleased indeed, if it were possible to meet with such a work; and that the author having told them, that he

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had compiled thirty thousand sheets on the subject; they replied that the whole time of their life would not suffice for reading it; upon which, Tebry promised to abridge it as much as he could: and this abridgement, says Sobki, is all that remains in our possession.*

This Arabic abridgment was translated into the Persian language in A. H. 352, by Abon Ali, the Vizier of Manfoor Ben Nouh, Prince of the Samanian Dynasty of Khorasan.†

In the course of eight centuries, the language of Abon Ali having become rather obsolete, Abou Abdallah Saleh Ben Mohammed, was persuaded by Nourullah Khan, Prince of Turan, to put it into modern Persian; and this is the work on which we are now employed.

The following article, on account of the importance of the subject, has been selected for a specimen of this valuable work, from which we shall occasionally furnish other extracts.

* Mr. Gibbon styles Tebry the Livy of the Arabians; and laments that his Arabic original is known only through the Persian and Turkish versions.

† D'Herbelot's *Bibliothèque orientale*:

فکر پادشاهی بهمن بن اسفندیار بن گشتاسب
بن لهراسپ و خرابی بیت المقدس بار دوم

*History of the reign of Bahman,^a the son of Isfendiar,
the son of Gushtasp,^b the son of Lorasps; and of the
second desolation of Jerusalem.*

(^a) He is also called *Ardisheer derandust* اردشیر درازدوست
or *Artaxerxes longimanus*. In the Persian language, *Derandust* signi-
fies long armed, and this prince was so called on account of the great
extent of his dominions. In the Hebrew, second Book of Kings,
Chap. XXIV. and in Ezra IV. 7, he is called *Artahosta*, rendered
Artaxerxes in all our versions. In the Arabic version, it is rendered

اسویر الفارسی *Ufweer el Far-see*, i. e. *Ufweer the Persian*;

(^b) Darius Hystaspes,

چون بهمن نسیره کشتاب بعد از دودر بلخ بتخت پادشاهی
 نشست هر ملکی رسولان فرستاد و همه اطاعت پذیرفتند
 یوای بی بی اسرا ییل که بسیار شده بودند و پادشاهی
 برای خود برپا کرده رسول بهمن که بشام و بیت المقدس
 رفته بود از غایت غرور حکم قتل فرمود و او را کشتند آتش
 خشم بهمن التهاب یافت و بخت نصر را خوانده ولایت
 عراق و شام و هر جا که سابق در فرمان او بود باو مفتوض
 داشت و فرمود که بیت المقدس را خراب کن چنانچه پیشتر
 کرده بودی و چندان که خواهی سپاه همراه بگیر و از عالم
 کس همراه او داد یکی داری و او پسر مهتری بود
 و دیگر کورش بن امکوان و سیوم اسیورس بن کیرش بن
 جاماسب حکیم بخت نصر سپاه بعراق کشید و یکال
 سیر انجام حرب کرد و سپاه جمع آورد و از فرزندان سنجاریب
 مردی مانده بود و او موصل را داشت چون بخت نصر آهنگ
 بیت المقدس کرد آن مرد با سپاه بسیار نزد بخت نصر

WHEN Bahman the son of Isfendiar, succeeded his grand-father Gulhtasp, and reigned at Balk, he sent heralds into every country, and received tokens of submission from all nations, excepting the children of Israel, who were increased exceedingly, and had placed over themselves a King. This prince, from excess of arrogance and presumption, slew the herald whom Bahman had sent to Syria and Jerusalem. The rage of Bahman being thereby kindled, he sent for Bukhtnufr,^d whom he re-instated in the government of Chaldea and Syria, with all the other lands over which he had before borne sway. And he commanded him, saying, "collect as many troops as you may think necessary, and go and destroy again Jerusalem, as completely as you did before." And Bahman sent along with Bukhtnufr three wise men (or counsellors,) one named Darius,^e who was the son of a ruler; another called Koreish, the son of Unkiwan, and the third was Ahasuerus the son of Keerish, the son of Jamasp the sage.

Bukhtnufr marched into Chaldea, where he spent a year in augmenting his army, and making the necessary arrangements for his expedition.

At that time the territory of Mousul was governed by a descendant of Senacherib, who, when Bukhtnufr

^c Nebuchadnezzar, who in the Arabic version of the Bible, is called Bukhtnufr.

^d This seems to be Darius the Mede mentioned in Daniel X. 31.

آمد و کرامی کرده مقدس شکرش کرد و آید و او در راه
 بیت المقدس هر قریه و مدینه که رسید خلقی بسیار گشت
 و اسیران پیشه مار بقید آورده و از اسار احمد هزار اسیر آورد
 و مردان و زنان جدا و جمیع مداین و قری را خراب ساخت
 و فرمود که هر یک از سپاه یک سپر خاک از صحرائی
 تمام آورده بر بیت المقدس بیندازند بعد از آنکه اینچنین
 خرابی کرد بابرده کان عراق آمد و پادشاه بنی اسرائیل
 با اسراش از جمله بردگان بودند بخت نصر پسران
 پادشاه بنی اسرائیل را خود گشت و پادشاه را نزد همین فرستاد
 و همین او را بقتل آورد و از بخت نصر خوشنود گشته مدح او
 گفت و زمین باطل و عراق تاحد و مغرب همه را با او گذاشت
 و بخت نصر که بملک عراق نشست از بردگان و اسیران
 عرض دید صد هزار از پیغمبر زادگان و ملک زادگان و مردم
 نجیب بجهت خود انتخاب کرد و در بندگی معزز فرمود و انبال
 از انجمله بود و شهر از مرد سرهنگان بخشد و در عراق و سره

چهل

was preparing to invade Jerusalem, joined him with a large force.^f Bukhtnusr received him courteously; and at length gave him the command of the advanced army; with which he committed great slaughter in all the countries through which he passed in his route to Jerusalem, and he carried away into captivity one hundred thousand youths, besides, men and women. Not satisfied with delapidating the cities, he covered the ruins with earth. He particularly commanded every soldier to fill his shield with earth of the desert of Syria, and to fling the contents on the ruins of Jerusalem. Having thus totally desolated that city, he departed for Irak, with the captives, amongst whom was the King, whom Bukhtnusr sent to Bahman,^g after having slain his sons with his own hand. Bahman commanded the King also to be put to death; and in reward of the services of Bukhtnusr, gave him sovereign dominion over the territories of Babylon and Irak, even unto the borders of Ethiopia. Whilst Bukhtnusr reigned in Chaldaea, he mustered the captives, and having selected from amongst them for his own honorable service, one hundred thousand men of the best families, he distributed other six thousand amongst his captains. Bukhtnusr

II. Kings XXIV.

^g According to this historian, Bahman reigned at Balk, whether he says the ten tribes were carried in the first captivity of Israel, during the reign of Lohrasp. Josephus assures us, that in his time the ten tribes were still known in the provinces beyond the Euphrates, where they were in great multitudes. It is an opinion generally received throughout the east, that the Afghans are descendants of the Jews who were carried into captivity by Nebuchadnezzar. The names of their tribes such as *Yousef Zie* i. e. the children of Joseph, and *Solomon Zie* i. e. the children of Solomon, &c. is a circumstance alone sufficient to determine them to be of Jewish extraction. *Haxereh*, the district which they inhabit, may be the *Asareth* of Esdras. *Vide Asiatick Researches*, Vol. II. Page 69.

reigned

چهل سال کافرانی کرد و در عهد بهمن فوت شد و پسر
 بود مروخ نام بهمن اورا بجای پدرش نصب فرمود
 و بیست و سه سال زیست بعد از آن وفات یافت و پسر
 بود یلب نصر نام به ملک بنشست بعد از چندی خواست که بر
 بهمن غاصی شود و اسیورس عالم نزد بهمن رفته اورا آگاه کرد و ایند
 بهمن اورا کرامی داشت و نامه بداریوس عالم نوشت که
 یلب نصر را بکش و ملک را بشود ادم بحکومت بنشین
 و اریوس یلب نصر را بقتل آورد و بجای او نشست و بداد کرمی
 ملک را آباد کرد بهمن را خوش آمد گفت این مردم دانا را
 نیک باید داشت و ملک را همه بخداوندان دین و ادب باید داد
 تا ایشان داد کنند و ملک آبادان شود بعد از آن پادشاه
 هند که در اطاعت بهمن بود برو غاصی شد و اسیورس عالم را
 با سپاه بسیار بجانب هند و سند فرستاد و او
 با پادشاه هند محاربه کرد و او را کشت بهمن ملک هند و سند
 با اسیورس داد و اریوس سه سال در عراق

reigned forty years, and then died, leaving a son named Morduck,^h whom Bahman confirmed in the kingdom. He reigned twenty-three years, and was succeeded by his son Yelubnufr.ⁱ He had reigned but a short time, when he meditated a revolt from his liege sovereign; but the plot was discovered, and communicated to Bahman, by Ahafuerus the sage. Bahman loaded him with honors on the occasion, and wrote a letter to Darius the counsellor, saying, "slay thou the traitor Yelubnufr, whose kingdom I have conferred upon thee, assume thou the government thereof." Darius^k accordingly put to death Yelubnufr, and reigned in his stead with such justice, as restored the kingdom to a state of happiness and prosperity. Bahman rejoicing thereat, was heard to say, "these wise men merit confidence and promotion; every department of government ought to be entrusted to the management of men of piety, and of pleasing manners, in order that the empire may flourish by their prudent and upright administration."

Some years after this period, the King of Hind and Sind having revolted, Bahman sent against him Ahafuerus at the head of a large army. He subdued the king of Hind and Sind, and slew him; in return for which services, Bahman bestowed on him these kingdoms.

Darius after having reigned three years in Irak died, when Bahman conferred the kingdom on Ahafuerus

^h Evil Merodach, II. Kings XXV. 27.

ⁱ This is Belshazzar the last king of the Babylonish race, and therefore must be the same who is called Nahonadius by Berosus, and Nahoandel by Josephus. It was to Belshazzar that there appeared the writing on the wall, which was interpreted by Daniel. Belshazzar was slain according to the prediction, and the kingdom translated to Cyaxares whom the scriptures call Darius the Mede.

^k This is evidently Darius the Mede, who living under the imperial command of Artaxerxes, and being the channel through where his orders were promulgated, they are therefore frequently confounded together by historians.

فرمان روا بود بعد از آن مرد بهمن عراق را ناحیور مس
داد و فرمود که نایبی در هند بگذار و خود در عراق بنشین
تا نشستن گاه تو در میان ملک باشد و او جانشینی
در هند و سند مقرر کرده خود به عراق استقامت نمود
و آبادانی کرد و بعد از چندی اسیران بنی اسرائیل را
از بندگی آزاد ساخت و زنی از بنی اسرائیل را بنگلج
آورد نام او اسرواز و پسری تولد یافت نامش
گیر مس کرد و بنی اسرائیل را کرامی داشت
و نزدیک بخود راه داده گفت ایشان خویشان منند
و پیغمبر زادگانند و عالمان و از بیم بهمن نتوانست
به بیت المقدس فرستاد چون گیر مس چهارده ساله
شد ناحیور مس فوت شد و بهمن جای پدرش
باو گذاشت حق تعالی دانیال را پیغمبری داد گیر مس
باو گروید و پنهان از بهمن دین آتش پرستی را
تارک شد چون سزده سال از فرمان روائی گیر مس
گذشت

commanding him to leave a lieutenant in Hind, and reside himself in Irak, the centre of his dominions. Ahasuerus having accordingly appointed a lieutenant to rule over Hind and Sind, fixed his own residence in Irak, where he enjoyed a prosperous reign. † Sometime after his arrival in Irak, he released the children of Israel from captivity. He married an Israelitish woman named After,^M and she bare him a son, whom he named Kyrus.^N Ahasuerus held in high estimation the children of Israel, and gave them free access to his person, calling them his kinsmen, and the descendants of the prophets and sages. But for fear of offending Bahman, he did not then give them leave to return to Jerusalem.

When Kyrus was fourteen years old, Ahasuerus died, and Bahman conferred the kingdom on the son.^O God bestowed the gift of prophecy upon Daniel, whose doctrine Kyrus embraced, and forsook the worshipping of fire; but unknown to Bahman.

In the thirteenth year of the reign of Kyrus, ^P Bahman died, when the former openly professed the religion taught

^L This perfectly agrees with the account given of Ahasuerus in the I. Chap. of the Book of Esther. "This is Ahasuerus who reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces."

^M In Persian  After signifies a star. This is queen Esther.

^N Kyrus (or Cyrus)

^O This account corresponds with the scripture chronology as follows:

	reigned years,
Bukhtnusr,	40
Mordakh,	23
Yelub nusr, a few months,	
Darius,	3
Ahasuerus,	4
Kyrus (or Cyrus) began to reign 70 years from the commencement of the captivity.	

^P This period, although the 13th of Kyrus, may more properly be considered as the commencement of his reign; for during the

گذشت چمن مرد و کیرس دین و ملت دانیال را آشکارا
 کرد و خلق را بآن دین خواند و دانیال را فرمود
 تا همه خلق را بحکم توریه آورد بعد از آن دانیال دستوری
 خواست که به بیت المقدس رفته مسجد و مداین آنجا را
 آباد سازد و کیرس او را اجازت نداد و گفت
 مانند تو مرا هزار بایست پس بنی اسرائیل را
 دستوری داد که به بیت المقدس روند و از آن سال
 که بخت نهر اسیرانرا آورد تا روزی که کیرس
 از دنیا رفت دانیال بیست و دو سال در بابل و عراق
 بود و بعد از موت کیرس به بیت المقدس رفت
 و آنجا بعبادت پرداخت

taught by Daniel, and encouraged his subjects to listen to the words of that prophet, whom he had commanded to instruct them in the law of Moses.

Then Daniel asked permission to go himself to rebuild the city and temple of Jerusalem. But Kyrus refused his request, saying, "I stand in need of a thousand faithful counsellors and guides, how then can I consent to deprive myself of your personal aid in the government of my kingdom." He however permitted the children of Israel to return to Jerusalem. From the time that Bukhtnusr carried away the captives, until the death of Kyrus, Daniel had resided in Babylon and Irak twenty-two years. After the death of Kyrus, he returned to Jerusalem, and there spent his life in devotion.

During the life time of Bahman, he appears to have enjoyed but a limited power, being then under the controul and awe of his liege lord. Bahman was succeeded by his Daughter Homai, when the head of the Empire being weak and incapable of enforcing obedience, the inferior members acquired strength and independence in proportion. By admitting this argument, we perfectly reconcile our historian with the date of the proclamation in the first chapter of Ezra.

فرمان اکبر پادشاهت بهاز خان صوبه دار مالوه

چون پیش نهاد هست اعتدال کمترین و نیت معاملات آئین
 این نیازمند درگاه بی نیاز از ابتدای جلوس برادر ملک
 شاهنشاهی و استظلال بچتر والائی ظل الهی آنست که
 جمیع سکنه و رعایا و سایر خلایق و برایا که بدایع و دایع الهی و شریف
 امانات ایزدی اند جل جناب کبریایه در ظلال عدل و افضال
 آزاده خاطر و اسوده حال بوده در وظایف مشکمر گذاری که
 موجب ازدیاد نعمت و استقامت سعادت است رطب
 اللسان و عذب البیان باشند الممنه تند که روز بروز صورت
 این معنی از مگامن قوه بموطن فعل بر حسب دلخواه ظهور
 نمود و همواره امرای اخلاص منش و حکام عدالت نژاد که نقد
 معاملات ایشان بر محک قبول اشرف رسیده در جمیع
 اطراف و اقطار ممالک محروسه بر شاهراه اعتدال ملوک
 نمود و داد داد کبتری میدهند و بمیامن خدمات پسندید

منظور

A Firmaun issued by the Emperor Akber, on the appointment of Shâbbâz Khan to the Soubahdary of Malwah.

Whereas it hath been the primary object of this suppliant at the court of omnipotence from his accession to the imperial throne, when he first took refuge under the shadow of the most high, that all the inhabitants of his dominions, and subjects of every description, those invaluable trusts and deposits of the eternal and Almighty God, (whose threshold is seated in the sublimity of glory and magnificence) by enjoying freedom of mind, and bodily comfort, beneath the shade of justice and beneficence, might exercise their tongues with joy and alacrity, in thanksgivings to God, which is the means of increasing the bounties of heaven, and of perpetuating prosperity. God be praised, that in conformity to our hearty desire, these our intentions have been constantly realized, and reduced to practice, for our nobles being endowed with greatness of mind, and our governors innately disposed to dispense justice (the coin of their services having been tried by the touchstone of our sublime approbation) have trodden invariably in the direct paths of virtue and justice, in all parts of the protected dominions, and so administered law and equity, that through the blessings entailed on such laudable conduct, they have become objects of royal favour, and been promoted to high ranks and dignities.

And

منظور از نظام تربیت و ترقی کشته مدارج عالی و مراتب
 بسایه ارتقی و اعتلا می نمایند و چون سبقت عبودیت و
 خدمتکاری و نسبت دولتخواهی و جان سپاری عهده الملک
 رکن السلطنت العلیه موتمن الدولت البیعه مستشار الملک
 الخاقانیه مقرب المحضرت السلطانیه و افرای عتقاد
 کامل الاعتقاد مورد العنایت و الاحسان نظام الدین
 شهباز خان که مزاج دان بساط اقدس و پرورده نظریاتی
 خاص الخاص است و از مبادی ملازمت تا غایت هر خدمتی که
 بدو تفویض فرمودیم بنوعی که مرضی خاطر اشرف
 بوده بتقدیم رسانیده و از محض راستی و درستی
 بسعادتهای روز به ممتاز است درینو لا بموجب فرط عنایت
 و کمال التفات حکم فرمودیم که حکومت و حراست و اختیار
 رتق و فتق و قبض و بسط تمامی کار و بار ملکی و مالی ضو به بالوه
 که خلاصه ممالک دلکش است از مهام خالصات و مهمات
 حاکم داران و زمین داران بتمام و کمال بطریق استقلال

And more especially, in consideration of the supereminent and incomparable fidelity and attachment of Shâhbâz Khan Nizâmeddeen, whose life is devoted to the service of the state; he being the pillar of sublime royalty, the counsellor, and minister of the affairs of our glorious empire, the near attendant in the imperial court, who from the perfection of his loyalty, being most deserving of confidence, is the centre of our munificence and regard, and ever since the commencement of our reign to this period, hath been fully apprized of our most secret intentions, having been constantly nourished by our special notice; and who from his first entrance into office until now, hath executed every trust committed to his charge, in all respects conformably to our noble and exalted mind, and in reward of his eminent virtues, has been distinguished by a daily increase of good fortune: we do now, out of the abundance of our liberality and favour, command and direct, that Soubah Malwah, the prime of delightful regions, be entrusted to his management, with full and unlimited power, to contract and annul, to bind and release, in all affairs of government relative to the same; the power of adjusting all important matters of the revenues, and weighty concerns of the Jageerdars and Zemindars, being fully, completely

C

به عده الملک مدارایه مقرر و مفوض باشد که در معموری آن بلاد
و امصار و کثیر زراعت و محصول و تعمیر مواضع و مزارع
و محافظت سپاهیان و مرمت قلوب شکسته و رعایت خراطم
و رعایا و قطع مفسدان و استیصال متمردان و تقویت ضعیفان
و تنبیه ظالمان و تأیید مظلومان مساعی جمیله بروجه اکمل و اتم نماید
و چنان کند که علوفه سپاهیان و امرا و تابینان و ارباب
مناصب بنوعی که نام بنام در درگاه و الاقرار یافته
و موافق حال حاصل بلا قصور و اصل می شده باشد
باید که امرای عظام و سایر جاگیرداران و زمین داران
آنصوبه عده الملک مدارایه را صاحب صوبه یا استقلال
و انتبه از مصالح و صوابد پیدا و که هر اینه موافق حساب و مطابق
قانون ابد متروک نخواهد بود بیرون نروند و هرگاه طالب نماید
جار بلجارا و بی مشایبه تاخیر و اهمال حاضر میشوند و نیز حکم
جهان مطاع شرف نفاذ یافت که هر کس بصالح
و استصواب آن عده الملک عمل نکند محال جاگیر او را تغییر

pletely, and absolutely vested in him; in order that he may be able to exert himself the more effectually in promoting the general prosperity of the cities and towns of that Soubah, and particularly in augmenting the collections, by an increase of agriculture in those lands which pay revenue, and by restoring to cultivation such spots as have fallen waste: also in preserving good order and discipline amongst the troops, and in repairing fortifications; and he shall use his utmost endeavours to conciliate the hearts of our subjects by affability, by expelling and eradicating all incendiaries and rebels, by strengthening the weak, by punishing oppressors, and redressing the injured, to the perfect establishment of harmony and good order: and moreover he is to take care that the pay of the troops and Omrah, and of the dependants of the Munfaddars be issued to every individual, in exact conformity to the rates established by the sublime court, and see that the same be fully and regularly discharged out of the current collections.

And all the principal Omrah, all Jageerdars, Kerories, and Zemindars of that Soubah, being informed of the absolute authority with which he is invested, are hereby required not to depart from his advice and good counsel, which cannot fail to be given in conformity to our royal

• • •
pleasure

داده بدو نگاه معنی عرضه داشت نماید تا دیگری از مختصان
 عتبه علیه بجای او نصب فرمایم که انتظام سلسله جهان بینی
 و استقامت رابطه عالم از انبی باین امور مکتور منظم و
 منسجم است و هم چنین در جمیع ضوابط و قوانین پادشاهی
 و ادوار و احکام جهانداري که هر یکی اساس بنیان
 سلطنت و رکن فقر خلافت است ثابت قدم بوده
 و راسخ است و اعلاي آداب الهی گمال اهتمام لازم دانند
 و خاطر الهام موارد را متوجه احوال سعادت قرین خود دانند
 همیشه امیدوار الطاف گوناگون و عنایات روز افزون باشد
 و چون مواکب انجم ثواب شاهنشاهی درین نزدیکی
 به تسخیر و کهن متوجه است چه وایان انجاسالک
 مسالک غفلت بوده دست تعدی برارباب ستم کشاده اند
 و نیز قدر عنایات پادشاهی ندانسته در لوازم اطاعت
 اهتمام ندارند باید که آنرکن السلطنت برود و بنافه صوبه
 رفته سرانجام آن لشکر بنده می نماید که موجب تحسین
 و افرین

pleasure, and of being consonant to the immutable laws of the *Koran*, so that whenever he may require their presence, they must necessarily obey his summons and attend him, without any pretext, for negligence or delay.

And this mandate, obeyed by all the world, and immutable as the decrees of fate, further directs, that if any person do act in contradiction to the advice and good counsel of that pillar of the state (*Shabaz Khan*) he shall deprive such offender of his Jageer lands, and represent his conduct to the presence, in order that some loyal subject of the sublime threshold, may be appointed in his stead, so that the links of the chain of order and good government may preserve their strength and connexion; and on the same principle, he shall religiously observe all royal laws, customs and usages, as forming the basis and pillars of the palace of the Khalifat, and knowing that our mind, the seat of inspiration, is continually intent on his happiness and welfare, let him assure himself of a daily accession of favour and regard.

As the imperial armies, resplendent like the stars, will shortly turn their view to the conquest of the Decan, the princes of that quarter, through their negligence, having suffered oppressors to extend the arm of rapacity; and moreover from being ignorant of the value of royal favour, are deficient in the most indispensable points of duty; the aforesaid pillar of the state (*Shabaz Khan*) is hereby required to repair to his government with all expedition, and to make such preparatory disposition of the troops under his command, as shall entitle him to commendation. When the auspicious standards move
towards

و آفرین کرد و چون رایات اقبال بشکار کوا لپار نهضت
فرماید آن رکن السلطنه را با جمیع جاگیر داران منصوبه
بالمه حکم قضا امضا خواهد شد که پیشتر در آن ملک رفته
عمخواری نماید و در آسودگی و رفاهیت جمهور مسکنه دیار دکن
از پاهای و رعیت مساعی جمیله بظهور آورده و هر کس که
از روی عقیده پیش از اضطراب روی نیاز بدرگاه والا
آورد او را بغواطف ظل الهی امداد و ارز سازد که ذات
مقدس مامظهر عفو و لطف است

فرمان شاهنشاهی در منع زکوة

متصدیان حال و استقبالیان و کار فرمایان جزو کل ممالک
محر و سه بدانند که درین هنگام سعادت انتظام که از ابتدای
جلوس بر اورنگ جهانبنانی که سنه سابع است از قرن ثانی
و آغاز ایتسام بهار دولت و اقبال و زمان انکشاف صبح جلال
و جمال است فرمان عدالت عنوان و منشور افاضت بنیان
بارقه

towards Gualiar, for the purpose of hunting; he together with all the Jageerdars of Soubah Malwah, will receive our sublime command to proceed to the Decan, in order to relieve that country from the distresses under which it now labours. He shall exert every means in his power to secure the peace and comfort of all the inhabitants of the Decan, the troops, and other subjects; but before any compulsive measures are taken, all persons making due submission to our imperial government, are to be assured of protection under the shadow of the Almighty, forasmuch as our holy nature is the seat of forgiveness and favour.

A Firmaun of the Emperor Akber, prohibiting the collection of certain duties.

To the Muttesedies now in office, as well as those who may be employed hereafter, and to the superintendants of all affairs relative to the protected dominions, be it known—that at this time of happy disposition, being the seventh year of the second decade of our accession to the imperial throne, the commencement of the blooming spring of felicity and auspiciousness, and opening of the dawn of dignity and elegance, this mandate, the frontespiece of justice and in the basis of munificence, is displayed in the fullest effulgence and magnificence,

بارقه بروز و شعله ظهور یافت که چون ناموس اکبر و قانون
 اعظم سلطنت ابد پیوند الهی جل جلال قدسه بمقتضای
 حکمت بالغه ازلی که سلسله جنیان دار و کبر عالم ایجاد
 و تعبیه پرداز کن مکن دایره کون و فساد است چنان اوتضا کرده
 که ریاست ممالک و سیاست مدن که عبارت است از ارتباط
 احوال مقیم و مهاجر و انتساق مصالح کاسب و تاجر بدست یاری
 پادشاهان عادل و دیده بانی شهریاران دریادل جلوه نمود
 صورت پذیر باشد و یکی از وجوه خراج که مدار پایه نظام حسناگر
 نصرت مال و جنود اقبال که حارسان اعمار و اموال و محافظان
 عقاید و احوال خلایق اند باج است که در بازار بیع و شرا
 و چهار سویی چون و چهار در آمده که اگر نه نتیجه میزان اعتدال
 ارباب صیانت و دیانت که نقادان نقود اجناس کونی و الهی
 و مقبومان اعراض و جواهر انفسی و افاقی اند کرد هر یک
 جمیع مصالح بمقتضای ایجاد و تمامی محامد بنمایم کشید بعد الحمد
 که از مبادی احوال نصفت استمال ممکنی توجه خاطر عدالت
 مناظر

nificence—Whereas the divine laws and magnificent commandments of the eternal kingdom of the most high, glorious in the majesty of holiness, which having been formed in the immensity of wisdom, give motion to the chain of temporal affairs, and govern all events in the circle of existence and dissolution, have directed, that for the order and good government of cities and kingdoms, there should be certain established regulations, which are in fact the ligaments of the body politic, as comprizing all matters concerning residents and sojourners, labourers, and merchants; and have commanded that the same do obtain form and dignity, by the aid and support of just and munificent monarchs: and duties levied on articles exposed to sale in the public markets, compose one of the kinds of tribute, by which means alone victorious and auspicious troops, the defenders of lives and property, and protectors of the temporal and spiritual concerns of mankind, are maintained and disciplined; but this particular species of taxation must, however, be weighed in the balance of moderation, by persons of judgment and integrity, who know the intrinsic value of the coin and goods belonging to this world, and the next; and can ascertain the worth of spiritual and temporal jewels and riches, as without such discretion, every undertaking will terminate in confusion, by the perversion of good into evil. Thanksgiving is due unto God, in that from the beginning of our equitable reign, all the

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thoughts

مناظر و تدبیر باطن جلالت موطن ما در لوازم رفاهیت عموم
 بریه و مراسم تربیت خصوص رعیت که فی الحقیقت
 فرزندان معنوی و ودایع خداوندی اند مصروف بوده اند
 که با ضایع لوازم عدالت سواد اعظم هندوستان و دیگر
 ممالک محروسه منہل اصناف ناز و نعیم و امن مسافران
 ہفت اقلیم است درین دولا بموجب توسع مراحم ذاتی
 و تکمل مکارم فطری حکم نافذ و امر جازم شرف اصدار
 و عز ایراد یافت کہ از اصناف حبوب و غلات و
 نباتات از اغذیہ و ادویہ و روغن و نمک و شکر
 و اقسام عطریات و انواع کرپاس و پنبہ و اسباب
 پشمینہ و ادوات چرمینہ و آلات مسینہ و ظروف چوب
 و آئینہ و نیک و گاہ و دیگر اشیاء اسباب و امتعه و اجناس
 کہ مدار معاش جمہور انام و ملاک معیشت خواص و
 حوام است سوای اسب و فیل و شتر و کوسفند
 و بز و اسلحہ و قماش کہ در تمامی ممالک محروسہ تمنا
 و باج

thoughts of our heart, and inward deliberations, being governed by motives of justice and magnanimity, have invariably tended to the true prosperity of all men, and more especially to the benefit of our subjects, who are virtually the children and deposits of God. Praised be the Lord; that by means of the splendid light of justice, the extensive regions of Hindoostan, and the whole of the protected dominions, is the fountain of various comforts and blessings, and the sanctuary for travellers from the seven climates; and further at this time, out of the abundance and perfection of our merciful nature and disposition, the effectual order, and determinate command, is hereby issued and promulgated with nobleness and grandeur, to the following effect, viz. that on all kinds of seed and grain; plants used for seed, or medicine, on oil, salt, and sugar, or perfumes in general; and on all sorts of cotton, linnea and woollen stuffs and manufactures; as well as furniture made of leather; on copper utensils, wooden ware, fuel, reeds and grass; and on all other things, articles, goods, and chattels, necessary to the support of all men, and which may be considered as the property of great and small, as comprizing the means of their subsistence: excepting only horses, elephants, camels, sheep, goats, warlike weapons, and silken stuffs, on all the rest we have remitted every tax of Tumgha, Boj,

و باج و زکوة و صدیک و آنچه از قلیل و کثیر میگرداند
 معاف و مرفوع القلم بوده باشد و تا این زمان که متصدیان
 کارخانه سلطنت امثال این امور معمول مداخله اند
 بملاحظه خبرداری بود که دست تطاول اقویا بر ضعیفان
 و راز نکرد و پیاپی تبعی زبردستان کوتاه اندیش
 سرکوب زیردستان خاک نشین نمرود اکنون که هیبت
 شوکت و ابهت پادشاهی در قلوب افراد عالم نشسته
 و انوار عدالت و رافت در اقطار و اکفاف ممالک
 تنقبت بشکرانه الطاف منعم حقیقی حاصلات این
 همه اشیا که خزینه موفور و کنجینه معمور است بغیر از آن
 هفت چیز که بمصالح ملکی مبتنی شده بتمام و کمال
 بخشدیم باید که فرزندان کار و امرای نامدار و متصدیان
 مهمات صوبها و حکام بلاد و جاگیرداران امصار و عمال
 خالصات و مقاطعان مواضع و قصبات و جمیع راهداران
 و گذر بانان و محافظان طرق و ضابطان مسالک و زمین داران

oj, Zekât, and one percent, and all other duties great and small, which used to be collected throughout the protected dominions; and in that the officers of government have been used hitherto to exact these duties, has proceeded from motives of prudence, in order that the extensive arm of rapacity might not reach the weak, nor the foot of oppression be suffered to trample on the heads of those of low degree, but now that the minds of all men throughout the universe, are impressed with awe of the imperial power and majesty; and that the beams of justice and beneficence have diffused their influence over all parts; so we, in manifestation of our gratitude towards the real dispenser of bounties, do hereby fully and completely remit all duties on the articles above recited, and which were an abundant source of public revenue, nevertheless reserving the seven particulars set apart as peculiarly appertaining to the rights of government.

It behooveth our fortunate sons, together with our renowned nobles, and the principal officers of the weighty concerns of the soubahs, the governors of territories, Jageerdars stationed in cities, collectors of the royal revenue, tax gatherer in towns and villages, as well as those placed on roads and at ferries, the guards and watchmen of the roads and ways, zemindars on the boundaries,

حدود و ناموران ممالک مضمون فرمان معلى را بکوشش
موشن جاداده در اجرائي حکم جهبا نخطاع کمال اهتمام لازم
دارند و دقیقه از دقایق امر لازم الاتباع فروگذارند

فرمان محمد اورنگ زیب عالمگیر پادشاه از قرار
بتاریخ بیست و دوم جمادی الاولی سنه ۱۰۷۵ یکمهر
و هفتاد و پنج هجری سنه ۸ هشت جلوس

منتصديان حال و استقبال مهات و معاملات حدود
احمد آباد بعنايت پادشاهی امیدوار بوده بداند که چون
درینو لا بعرض مقدس معلى رسید که کماشتهای حکام و
قانون کویان و دیپانڈیان و پیاوهای چبوتره احمد آباد
و پورجات متعلق آن و قصبات و پیرکناات توابع حدود مذکور
مباخسي برخلاف دستور العمل و معمول از راه بدعت از سکنه
آشجاو بیوپاریان بموجب تفصیل مبطور فی الضمن میگیرند
و این معنی باعث تفرقه و پریشانی آن فریق می گردد
و همچنین

boundaries, and all persons of consideration throughout our dominions, carefully to attend to the contents of our sublime mandate, and hold it their indispensable duty to promulgate the command obeyed by all the world, and not omit the performance, of the minutest particle therein required.

A Firman issued by the Emperor Aurungzebe Alumgeer, on the 22d of Jamady ul Awul, A. H. 1075, in the 8th year of his reign.

To the present and future officers employed under the government of Soubah Ahmedabad, whose hope is in the royal favor, be it known—that it having been represented to our sublime presence that the Gomastahs of the Governors, and Canoongoes, and Dayspendies, and the Peons of the tribunal of Ahmedabad and its dependencies, extort sums of money from the inhabitants under the several pretences hereafter set forth to their great injury and distress, and likewise that some of the inhabitants of the aforesaid Soobah have been permitted

و همچنین بعضی از سزاگنان محال مرقوم بتخانیهای را که پیش
 از حاکمین و الا بموجب حکم معانی منهدم گردیده بود و
 تعمیر نموده بتها در آن کذا شده است و سرشتش مینمایند
 و مرتکب امور نامشروع و منکرند لهذا حکم جهان مطاع
 لازم الاتباع بمکرمات صدور می پیوند که بحقیقت این
 مقدمات وارسته در صدق صورت معروض مقرر سازند
 که من بعد گماشته های حکام و قانون گویان و دیپلماتان
 و پیاد های مذکور بعلت ابواب مبتدعه از بیو پاریمان و دیگر
 سکنه محال مذکور چیزی نگیرند و میو طمان آنجا جرات
 بر از کتاب امور نامشروع نمینمایند و بتخانهای منهدم
 گردانیده را که الحال آنهار امر متعمده اند بیندازند
 و درین ابواب نهایت قدغن و تاکید دارند
 شرح ضمن فرمان و الا نشان
 اول بابت فروعی بلده احمد آباد و پورجات و قصبجات
 دوم اگر شخصی از سکنه بلده مذکور از خانه موروثی خود درختی
 داشته

permitted to rebuild the idol temples which were demolished conformably to our sublime command, before our accession to throne,* and that they are allowed to perform therein their idolatrous rites. For these reasons, we issue our royal mandate to which all the world pays obedience, requiring you to investigate these particulars, and provided the representations are found to be true, to take effectual care that no officers of government do exact any thing beyond what is established by law; that they prevent any of the inhabitants from performing any unlawful act; and that the idol temples which have been repaired, be again demolished. In all these respects, let this mandate be considered as absolute, and not admitting of delay in the execution. List of grievances annexed to the above Firmaun, 1st, A tax is collected by the officers of the Cutwaly of Ahmedabad under the name of Ferwá-ey. 2d, If any inhabitant of that city has a tree situated on his hereditary estate,

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which

* When he was Soubahdar of Gujerat.

داشته باشد بواسطه نقصان عمارت و غیر آن اگر بخواهد که
 آن درخت را ببرد عالمان آنجا تا چیزی نگیرند نمی گذارند
 که آن درخت را یا شاخه از آن ببرد. سوم ارباب
 دخل و حکام در خرید و فروخت جبر می نمایند و خوش خرید
 نمی کنند. چهارم متصدیان هر محال صوبه احمد آباد محترمه
 می گیرند. پنجم اگر کسی خواهد که کمب سوزن کرمی
 یا چکن دوزی و غیره بیاورد متصدیان بعد از موختن
 بخر چیزی بصیغه هر آموزی می گیرند. ششم در بلده و
 لواحق آن و اکثر پرکنات صوبه احمد آباد قانوکویان و پیاده
 از شخصی که خانه اتباع می گذفی صد و ونیم روپیه می گیرند. هفتم
 محتاجی از قوم نداف و حصار که از جاکسی آمده خواهد
 که روزگار در محال دیگر کند متصدیان آنجا تا یک
 و نیم روپیه نگیرند نمی گذارند که شروع در کسب خود
 نماید. هشتم درون شهر در چوب تره هر چکله سیتم
 و قانوکوی و دیب پاشدیان راه نمائی فرومی می گیرند و در فرومی

which on account of its injuring his buildings, or from occasioning some other loss or inconvenience, he wants to cut down, the Aumils, unless he pays them something, will not allow him to cut it down, or to lop off a single branch. 3d. The officers of government purchase goods at a low price, and prevent a free sale of merchandize. 4th, The Muttesudies of every quarter of the city exact something from all handicrafts-men for the privilege of exercising their respective professions. 5th, If a person wants to be instructed in some particular branches of needlework; after having learnt the art, he is obliged to pay something to the Muttesudies. 6th, In the city of Ahmedabad and its dependencies, if any one sells a house, the Canoongoes and others; exact $2\frac{1}{4}$ per cent. 7th, If a dresser of cotton, or an oil-man, wants to remove from one part of the town to another, the Muttesudies of that quarter will not allow him to exercise his trade till he has paid a rupee and a half. 8th, The Canoongoes, &c. go about every Chucklah and collect a tax under the name of Firwaey, which they divide amongst themselves.

خود نیز شریک میشود نهم گاوان و ارا بهار بار بردار
که از بیرون بتهر می آرند گاه و گریبی خریده می چرانند
آنها یک مرتبه یک تنه متصدیان بصیغه گاو چراسی
میگیرند دهم ازارا به گاه و گریبی در امکنه متعدده هر جا
یک پوله و هیزم پنج اثار می گیرند و از سرباری چهار
وام می گیرند یازدهم در ایام مجوسن و ابابوس
و ایکادسی بنود دگاکین می بندند مقرر سازند که همیشه
دگاکین و انموده سودا خرید و فروخت می نموده باشند و از دهم
در بلده و هر گنات صوبه احد آباد بعلت بیکار و مزدور اکثر
اهل حرفه آزار گاهی می یابند سیزدهم متصدیان و پیشها
و دیبانیان اکثر هر گنات صوبه مذکور در وقت آمد غله نو مردم
و یکمرا خریدن نمی دهند اول خود می خرند و از آن غله چغری که
بوسیده و ضایع میشود بزور بیوپاریان را میدهند و نرخ
غله جید بگیر میگیرند چهاردهم جمعی موسوم باد هوایه که روزگار کرایه
ارابه دارند اگر گاو یا در بران نور یا بجای دیگر خرید میکنند حاصل آنجا

themselves. 9th, Whenever a loaded ox, or the oxen of a cart enter the city, the owner is not allowed to buy them fodder till he has paid a tungenh to the Muttesudies. 10th, They exact from every cart load of grass or kirby one bundle, or of wood five seers, and from every load carried by a man, four dams. 11th, It has become a custom to suffer the Hindoos to shut up their shops during the days of Bejowun, Amawus, and Ekadoffy. Let this be discontinued, and oblige them to keep their shops constantly open, and to buy and sell at all seasons. 12th, Handicrafts-men have been oppressed by being obliged to act as porters and day labourers. 13th, In many places, when new grain comes to market, the officers of government monopolize the whole, and that whatever part of it proves damaged, they compel the merchants to take at an extravagant price. 14th, On particular occasions, when there is a greater demand than usual for carts and cattle, which are brought for that purpose from Burhaunpoor and other places, the

owner

داده با احمد آباد بیایند باز حاصل خرید آن در احمد آباد بدهند و اکتو
 از خود حاصل ندهند مجرم ساخته جرم میگیرند پانزدهم حکام
 و اهل دولت در باغات خود و سرکار و الیه قسمی از ترکاری و میوه
 میکارند و ترکاری فروشان ده بیست نرخ افزوده میدهند و زیر
 بچهر باز یافت مینمایند شانزدهم اولاً حاصل خرید کاو و کاو میش
 میگیرند و در وقت ذبح آن یکنهم روپیه سرکاو و کاو میش علیحد
 و همچنین در پرکنات صوبه مذکور نیز یک چیزی منقر کرده میگیرند
 بنابراین در آن صوبه گوشت گران است هفدهم در
 سترس پور از حالان کوچه های روغن زرد و روغن تلخ و غیره در سال
 سی روپیه میگیرند هزدهم در احمد آباد و دیگر پرکنات
 پیش از جلوس مبارک حسب التحکم بتخانه متهدم ساخته بودند
 باز درست نموده بت پرستی میبایند مطابق مضمون دستور فی
 المثلین بعمل آرند نوزدهم هندوان در شهر او پرکنات احمد آباد
 رسوم با طاعه رواج داده در شب دیوالی چراغهای افروز نمودن ایام
 دیوالی و بان به فحش کوچه کشیده در هر چکله و بازار دیوالی میسوزند
 و چون

A FIRMAUN, &c.

owner is obliged to pay a duty at Ahmedabad, after it having been already imposed upon him in some other place; and that if he do not pay this tax voluntarily, he is moreover oppressed with a fine. 15th, The officers of government sell the vegetables produced in their own grounds, or on those belonging to the state, considerably above the market price, and forcibly exact payment thereof. 16th, In the city of Ahmedabad, a duty is levied upon the sale of an ox or a buffaloe, and another rupee and a half exacted when it is slaughtered: and that this example is followed in the pergunnahs, which is the reason that meat is uncommonly dear throughout that Soubah. 17th, In Seresspoor, the parties who carry skins of oil, ghee, &c. are obliged to pay thirty rupees per annum. 18th, In Ahmedabad, those idol temples which were demolished by our orders, before our accession to the throne, are now rebuilt, and idolatry performed in them; let this abuse be rectified conformably to our orders signified above. 19th, In the city of Ahmedabad and its dependencies, the Hindoos are permitted to act in contradiction to the divine law, by exhibiting illuminations on the night of Dewally; and in the time of Hooly, by indecent conversation, and by burning Hooly in every Chucklah and bazaar, seizing every person's wood that they can lay their hands upon,

و چوب هر کس که بدست می آید بر تور آوری یا بدزدی در آتش
 هولی می اندازند مقرر سازند که در بازار چراغهای دیو الهی بیفروزم
 و چوب احدی را بدزدی یا بر تور برده در آتش هولی نیندازند
 و زبان بگفتار فحش نکشایند بیستم اهل تصویر تصویر
 ذی روح میکشند و در عید و اعراس شب برات اسپان و ویلان
 از کل راست کرده در بازار میفروشند مقرر نمایند که احدی
 تصویر ذی روح از کل راست نازد بیست و یکم در
 احمد آباد و پورجات و پیرکنات صوبه مذکور خرید و فروخت برنج را
 بعضی مردم اجاره کرده بی صلاح او دیگری خرید و فروخت
 نمی تواند کرد بنابران در کجرات برنج کران است بیست و دوم
 در بانان دروازهای بلده احمد آباد و پورجات اراجه و گاوباری
 و سرباری مردم را از دور در آمد و بر آمد مانع شده تا چیزی نمی گیرند
 نمی گذارند بیست و سوم در باب کل کلاب بالتماس
 طب الدین خان فرمان رسیده بود که خرید کل کلاب را
 متصدیان مخصوص سرکار پادشاهی ندارند
 وواگذارند

upon, and consuming it in their Hooly fires. Be it an established law, not to allow any illuminations in the bazars for the Dewally, and let due care be taken that no wood belonging to any person be stolen, and thrown into the Hooly fires; and that no one talks indecently. 20th, That painters draw representations of animals; and that on the festival of Shub Berat, figures of horses and elephants made of clay are sold in the markets. Be it an established law, that no one be allowed to delineate the representations of animals, not to fashion their figures in clay. 21st, That throughout the Soubah of Ahmedabad, certain persons farm the exclusive privilege of selling rice; and that without their consent no one can buy or sell, and that this practice enhances the price of that article at Gujerat. 22d, That the guards stationed at the gates of Ahmedabad, and its dependencies will not suffer any loaded carts to pass and re-pass, without paying something. 23d, That notwithstanding the orders issued at the representation of Kotebeddeen Khan, prohibiting the monopoly of roses by the officers of government, and commanding free sale thereof, this oppression is still continued. It is

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now

و واگذازند که در هر جا که خواهند بفروشند مع هذا گل کلاب
 غیر از سرکار پادشاهی ممنوع است مطابق فرمان
 و الا نشان که یالتماس قطب الدین خان صادر شده
 عمل نمایند بیست و چهارم ذکور و اناث در ایام اعراس
 و شب جمعه و شب ماه بر سر قبرهای بزرگان آمده هجوم
 می کنند و این معنی باعث فساد است مقرر سازند که
 هیچ کس بر قبور هجوم نتواند کرد بیست و پنجم در قصه
 دوله اگر عاجزی بخواند که خانه خود انداخته بفروشد کو تو ال
 قصه سر هزار خشت که بیک روپه بفروخت می رود
 سه تنه میگیرد بیست و ششم کاوی یا کاو میش بجهه
 مولود یا ضیافت و غیر آن کسی اشیاع می نماید محصول خرید
 در چبوتره کو تو الی میگیرند سابقا حسب الحکم اشرف
 مقرر شده که در قیمت حال در چهل دو از هر دو و یک
 از مسلمین از فروخته باز یافت نمایند و بعلت دیگر
 مزاحم نشوند باید که مطابق حکم اعلی عمل آرند دیگر متاعی که
 قیمت

now again forbidden, and obedience to our former order strictly enjoined. 24th, That on certain holidays, men and women go in crowds to the tombs of holy men, and behave in a licentious and tumultuous manner. Be it an established law, that no such tumultuous assemblies be suffered. 25th, That in the town of Dulkah, if any person wants to pull down his house, in order to sell the bricks, the Cutwal exacts three tungehs for every thousand bricks, the value of which is only one rupee. 26th, That if any one buys an ox, or a buffaloe, to make an entertainment upon the birth of a child, or any other occasion, the Cutwal of the quarter to which he belongs imposes a duty, besides what had been paid before at the time of sale. By our sublime command it was before ordained, that upon the current price, a duty of five per cent. from Hindoos, and of two and a half per cent. from Musselmans should be taken, and nothing more: but at the same time it was observed, that upon any article of less value than twenty five rupees and a half,

قیمت آن از پنجاه و دو نیشروپیه کمتر باشد حاصلش
 معاف دارند و آنچه مقدار آن زیاده باشد محصول بضابطه
 شرح مقرر شناسند بیست و هفتم مردم غریب
 و رعایا از هر قسم دواب که در احمد آباد و پورجات آن برای
 فروختن بیارند دو مرتبه از آنها میگیرند اول بصیغه آمدنی
 و دوم در وقت فروختن و اگر فروخته نشود خواهند که باز بروند
 بصیغه رفتنی چیزی میگیرند بیست و هشتم در بلده پشن سرارابه
 مویر و نیشکر چهار پانچ روپیه میگیرند و هم چهار انبه و مویر و نیشکر
 میگیرند بیست و نهم در حین رفتن ارابه باز خواه از غله خواه
 از قسم دیگر سرارابه چاهی گویان دو روپیه در چو تره میگیرند
 سیم در بلده پشن بر سر کوسفند در سالی چهار تنگه مرادی
 و سر کاو نیم روپیه و سر کاو میش یک روپیه هر چند سائیمه نیست
 و به نصاب نرسیده قهر میگیرند حسب احکام اشرف مقرر
 شده که نصاب سوائیم موافق حکم شرع مشریق بجهن آرند
 مسی و یکم بسبب کمزاری غله جمع هر جا بکمال رسیده
 بعد از آنکه

half, no duty should be required. Let this command be duly obeyed. 27th, That if strangers or inhabitants of Ahmedabad, and its dependencies, bring beasts of any kind to market, the duties are twice exacted, first upon their arrival, and again upon the sale; or if they are not sold, something is taken for permission to carry them away. 28th, In the town of Putten, from every cart laden with plantains, mangoes, or sugar cane, the officers of government exact a duty of four or five rupees, besides taking four mangoes, plantains, or sugar canes. 29th, Also in the aforesaid place, when a cart laden with grain or any thing else, goes out of the town, two rupees are exacted by the officers of the Cutwaly for a written pass. 30th, Also in the aforesaid place, there are annually demanded upon every head of sheep, four Morády tungehs, and upon every ox half a rupee, and upon every buffaloe a rupee, although not within the description of Sewayeema, nor amounting to a Niffaub, are unjustly exacted. It is here directed by the sublime command, that the duties of Niffaub Sewayeema be collected conformably to the holy law. 31st, When on account of a scarcity of grain at any particular place, such large quantities have

بعد از آنکه غلام از زان شده جاگیردار و متصدیان نظر بر همان
جمع داشته جمع بندی بحیر میکنند و اگر قرار بستانی نصفی
میشمایند از جای صد من غله دویست و پنجاه من کرده هر دوسر
محصول میگیرند و در آدای بست و پنج من زیادتى تمام سال
جان کنند ثنی نموده از وجه مزدوری و اصل می کنند و در وقت
زراعت بضر و شلاق زراعت می کنند بقرار هست و بود
از قرار واقع همل نموده نصف بگیرند و زیاده طایبی نه نمایند
سی و دوم بسبب کثرت قانون گویان معامله بندر کنیهائست
به آنجا رسیده که اکثر بیوپاریان بندر مذکور ترک وطن نموده
به بندر سورت رفتند و مردم اطراف و جوانب بندر مسطور اختیار
مسافت بعید نموده برای خرید و فروخت به احمد اباد می آیند
قبل ازین حسب الحکم اشرف و اعلى مقرر شده که در
هر پرکنه دو چو دهرتی و دو قانونکو که باز عایانیک سلاوک
و آبادان کار باشند مقرر نمایند که مطابق حکم اشرف
اعمال دارند سی و سیم مسلمانان قصه برانتهی و غیره
در حثان

have been imported, as to reduce it to a low price, the Jageerdars and Muttesuddies oppressively fix the Jumma-bundy at that rate, and if the husbandman agrees to pay by Buttaiy, that is, by dividing the crop, then instead of 100 maunds, they calculate the produce at 250 maunds, and exact the whole as produce, and for the twenty five maunds deficiency, make them labour the whole year; and in the season of cultivation, beat and otherwise ill treat them. Let an exact calculation be made upon an Huftabood, and only half the produce taken. 32d, On account of the great number of Canoongoes, the port of Cambayet has been so much oppressed, that many of the poor merchants have left their native abodes, and removed to the port of Surat; and the inhabitants of Cambayet and its neighbourhood are obliged to come great distances to buy and sell in the market of Ahmedabad. Sometime ago, it was commanded that in every pergunnah there should be only two Chowdries and two Canoongoes to protect the Ryotts, and promote cultivation, by acting in conformity to all orders of government. 33d, In the town

of

درختان انبه دارند معصیان آنجا بار درختان مذکور ده و سی
 گندمین نموده زر مقرر میکنند با آنکه زر هر دو سسر از محصول
 آن درختان میدهند و واسطه تقسیمه باز در شکلیه میباشند
 و اگر درختان گاهی بار کم آرند موافق گذشته و پیوسته زر
 میگیرند و هندوان که در آن شهر باغات دارند با نکل با آنها
 معاف است حسب الحکم مقرر شده در صورتی که در باغ
 فتور بوده باشد اگر حاصل باغ با خرج مساوی و کمتر باشد
 مزاحم نشوند و اگر از خرج حاصل زیاده بوده باشد از قدر زاید
 پنجم حصه از هندو و ششم حصه از مسلمین بازیافت نمایند
 باید که مطابق حکم اشرف ارفع اعلیٰ عمل آرند و زیاده طلبی
 نه نمایند

of Beranty, &c. the Muttesuddies estimate the mangoes in the trees of Mussulmans at three times the actual produce, and exact after this rate, insomuch that they pay double of what the trees actually yield, and on account of the balance are again oppressed; and if through any unforeseen calamity, there happens to be an uncommon scarcity of fruit, they are nevertheless compelled to pay the same as in former years; but that all the Hindoo inhabitants, who have gardens, have a total remission of this duty. Be it now an established law, that whenever there happens to be a scarcity of fruit, so that the produce is not equal to the expence, nothing shall be demanded on account of the balance; but if the produce exceeds the expence, then the duty shall be from an Hindoo one fifth, and from a Mussulman one sixth. It is required, that they act in conformity to the sublime command, and demand nothing more.

فرمان حضرت محی الدین محمد اورنگ زیب عالمگیر پادشاه
غازی فی سنہ ۱۰۷۹ ہزار و ہفتاد و نہ ہجری در باب گرفتن خراج

کفایت شمار محمد ہاشم بعنایات پادشاہی امیدوار بودہ بدانند
کہ چون بمریامن توفیقات و تائیدات رب الارض و السموات
عظمت آلاوہ و عمت نعمتوہ ہموارہ عنان عزیمت و الابواب
آیہ کریمہ ان اللہ یاہر بالعدل و الاحسان بہ ادکری
مہم طوف است و ہمت عالی نہمت بہ تمثیت امور و تدبیر
مہام ہر وقت شریعت خمر الانام علیہ و علی آلہ و اصحابہ
افضل الصلوٰۃ و السلام مصروف و پیوستہ مصدر و قد
بالعدل قامت السموات و الارض منظور نظر و عبادات
و تعظیم اہم ہر وردگار و شفقت و مہمت ہر کبار و صغار
پیش نہاد خاطر باہر الانوار است بنا برین درین ایام مجتہد
فرجام فرمان عالی شان عدالت عنوان شرفی نظام یافت
کہ متصدیان مہمات حال و استتقبال و عمال ممالک محروسہ
ہندوستان

Firmaun of his imperial Majesty, the reviver of religion, Mohammed Arungzebe Alumgeer, the champion of the faith, A. H. 1079, or A. D. 1668, concerning tribute.

To the trusty Mohammed Hashem,* whose hope is in the royal favour, be it known—that since, by the blessings of the grace and favour of the Lord of the earth, and of the heavens, whose benefits are great and universal, it has ever been our desire, so to guide the reins of inclination in our exalted designs, as to conform to the sacred text, which says, “of a truth, the Lord commandeth, that you act with justice and with righteousness,” so it is our earnest wish, in all our arrangements of weight and moment, to follow the laws prescribed by the most excellent of created beings† (upon whom, and upon his posterity and companions, be the sublimest blessings and peace) and by continually revolving in our enlightened mind, “that the earth and the heavens stand firm through justice,” perform our devotions towards Providence, and venerate his commands, by shewing pity and indulgence towards our subjects of every degree:

Wherefore, on the present fortunate occasion, we have caused to be issued this sublime Mandate; the emblem of justice, in order that the Muttesuddies and Aumils now in office, as well as those who may be hereafter employed in the affairs of the protected dominions of

* Dewan of Ahmedabad.

† Mohammed.

هندوستان از کمران تا کمران خراج و غیر آن باندازه
و طریقه که در مشرع انور و ملت حنیفه اظهر مقرر گردیده
و در ضمن این مذكور تفصیل آن چنانچه از روایات صحیح و معتبره
مستفاد می گردد مسطور است به محصل رسانند و هر سال یرلیخ
مجدد نظر بند و تخلف و تجاوز را موجب نکال آخرت و دنیا
شمارند اول باید که بار غایا مراتب رفیع مرعی دارند و تفقد
احوال آنها نمایند و بحسن تدبیر و حکمت عملی سعی کنند که بطیب
نفس و خوشدلی در تکمیل زراعت کوشش نمایند که
هر چه قابل زراعت شود مزروع سازند
دوم از ابتدای سال بر احوال هر یکی از ارباب زراعت بحسب
مقدور اطلاع حاصل کنند که در پی زراعت اند یا دست از آن
گشوده اند پس اگر قدرت بر زراعت دارند بتدریج و دلاسا
پیش آیند و اگر از بعضی امور رعایت خواهند رعایت نمایند
و اگر بعد تفحص ظاهر شود که با وجود قدرت زراعت و آب
باری دست زراعت باز نداشته اند باید که آنها را تاکید

of Hindostan, from one extremity to the other, be informed in all points concerning the tribute, as to the quantity and mode directed in the enlightened law of the pure and bright religion. To this edict, are subjoined the distinctions which are approved, as being ascertained from good and authentic traditions, and according to which they are to make the collections. They shall not require an annual renovation of this edict, but assure themselves, that any deviation therefrom, will make them liable both to temporal and eternal punishment.

First. They must shew the ryotts every kind of favour and indulgence, enquire into their circumstances, and endeavour by wholesome regulation, and wise administration, to engage them with hearty good will, to labour towards the increase of agriculture, so that no lands may be neglected that are capable of cultivation.

Second. From the commencement of the year, they shall, as far as they are able, acquire information of the circumstances of every husbandman, whether they are employed in cultivation, or have neglected it. Then those who have the ability, they shall excite and encourage to cultivate their lands; and if they require indulgence in any particular instances, let it be granted them; but if upon examination it shall be found, that some who have the ability and are assisted with water, nevertheless have neglected to cultivate their lands, they shall

admonish

و تهنید نمایند و بر جزع و ضرب پیش آیند و در خراج موظف
 بار باب زمین اعلام نمایند که خراج از آنها گرفته خواهد شد
 و رعایت می کنند یا نه و اگر معلوم کنند که از باب رعایت در تهیه
 اسباب رعایت در مانده اند زری بطریق تقاوی از سرکار دهند
 و ضامن بگویند سیوم در خراج موظف اگر از باب زمین
 از تهیه اسباب رعایت عاجز و در مانده باشند یا زمین را
 معطل گذاشته کمر بخته بروند آن زمین را بقصد اجاره
 و یا تر رعایت بند بگیری بدهند و قدر خراج از اجاره در صورت اجاره
 و از خصه مالک در صورت مزراعستستانند و تتمه اگر بماند
 بمالکش رسانند یا شخصی را قایم مقام مالک سازند تا
 رعایت نموده خراج را ادا نماید و تتمه را خود منصرف شود
 و هرگاه از باب زمین قدرت رعایت بهم رسانند زمین آنها
 پس بدهند اگر زمین را شخصی معطل گذاشته کمر بخته
 رفته باشد باجاره ندهند و بعد انقضای آن سال در سال دیگر
 باجاره دهند چهارم بر قطعات زمین افتاده که بر رعایت باز
 نمی آید

admonish and threaten, and use force and stripes. In Kheráj Mowuzzeff, they shall acquire information of the conduct of the proprietors of land, from whom this tribute is to be collected, whether they cultivate or not; and if they learn that the husbandmen are unable to provide the implements of husbandry, they shall advance them money from government, in the way of Tekawy, and take a security.

Third, In Khiráj Mowuzzeff, if the proprietor of the land, from want of means of providing the implements of husbandry has been unable to cultivate it, or has deserted, leaving the land uncultivated, they shall either give the land in farm, or allow another to cultivate it, on account of the proprietors. In case it is given in farm, they shall take the tribute out of the farm; or if it is cultivated by another, from the proprietor's share, and if any balance remains, cause it to be sent to the proprietor. Or they shall appoint a person to succeed the proprietor, who shall cultivate the land, and after paying the tribute, whatever remains, he shall apply to his own use. When the proprietors of the land shall again have the ability to cultivate them, they shall be restored to them. If a person deserts, leaving his land uncultivated, they shall not give it in farm during the remainder of that year; but after the expiration of that year, they shall give in it farm.

Fourth. Let them obtain information of the parcels
of

نمی آید مطلع شوند اگر از جهه شوارع و طرق است داخل بنای
 شهر و قریه نمایند که کسی آمر از روع نسازد و اگر غیر آن زمین باشد
 نمایند پس اگر در آن مابقی زراعت بود و مستحق الفلاح باشد رعایت
 خراج آن زمین مزاحم نشوند و اگر آن مابقی ممکن الفلاح بود
 و یا در اصل بایر بود بر هر دو تقدیر اگر آن زمین مملوک است
 و مالکش حاضر و قادر بر زراعت باشد مالک را تا کند کنند
 که مزروع سازد و اگر آن زمین مملوک نیست یا مالکش
 مجهول است آن را یکی که قادر بر احیا باشد بدهند تا احیا نماید
 پس اگر اجاره گیر مسلمان باشد و زمین مذکور قریب
 اراضی شهری بود بر او عشر مقرر نمایند و اگر قریب اراضی
 راجی بود یا محلی کافر باشد مطلقاً بر او خراج وضع نمایند
 و در صورتی که خراج بدست نیاید بنا بر تقاضای وقت چیزی
 بر بیگانه یا مقطوع که آمر خراج مقاطعه گویند وضع کنند
 یا حصه معین از محصول نصف که آن را خراج مقاسمه
 نامند مقرر سازند و اگر مالکش معلوم بود لیکن بغایت عاجز
 از زراعت باشد اگر در آن زمین قبل ازین خراج مقاسمه باشد

land which having fallen into disuse, have not been restored to cultivation. If they are situated amongst highways and roads, let them be annexed to the neighbouring city or town, that somebody may cultivate them. If they are of other descriptions, let them examine the state of such lands. Provided some part is cultivated, but is not very hopeful, they shall not give molestation on account of the tribute of such land. If there are but small hopes from the remainder (of bringing it back into cultivation) or if it has been all along uncultivated, in both cases, if that land is proprietary, the proprietor being present, and capable of cultivating it, let them admonish him to cultivate it. But if that land is not proprietary, or the proprietor is not known, let them give it to a person who is capable of cultivating it. Then if the farmer is a Mussulman, and the aforesaid land is situated in the neighbourhood of Usheree lands, let them agree with him for Usher.* If it lies near Kherajee land, or the farmer is an infidel; they shall positively exact from him the Khéráj (Mowuzzeff). In a case where (such) Kheráj is not proper, they shall, according to the exigency of the occasion, settle a rate of each Beegah, which is called Kheraj Mekettaat, or else settle for half of the established share of the produce, which is called Mokossimeh.† If the proprietor is known, but is totally incapable of cultivating the land, provided that land heretofore was settled for Kheraj Mokossimeh, let them

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* A tenth of the produce.

† A rule of division, in rateable proportion.

موافق حکمی که می آید بعمل آورند و اگر غیر خراج مقاسمه باشد
 یا زراعت نشود و بعلت عشر یا خراج مزاحم نشوند لیکن
 در صورت عجز تقاوی داده بزراعت مشغول سازند
 بنجم طعمه زمین داده اگر مالکش معلوم باشد باو واگذارند
 و دیگری را در آن داخل ندهند و اگر مالک آن معلوم نباشد
 و احتمال عوادت در آن زمین نبود بمقتضای مصلحت هر کرا
 لایق پرداخت آن زمین دانند باو بدهند و هر که آنرا صالح
 زراعت کند او را مالک رقبه آن زمین دانند و از واپس
 ستانند و اگر عوادت اجناس در آن زمین باشد از امری
 که مانع عوادت در آن زمین بود مانع آیند و در انتفاع آن
 زمین مزاحمت و غیره را منع نمایند و هیچ کس را دست تصرف
 در آن ندهند و مالک ندانند ششم در جای که بر مزارع و عوالت عشر یا خراج
 مقرر نباشد آنچه موافق شمرع است مقرر نمایند و در صورت خراج
 نقد روضه کنند که از زمین آن رعایا از پانیفتند و بهیچ وجه از نصف
 نزنند هر چند توانای آن زیاده باشد و در جای که مقرر باشد همان
 مقرر

act conformably to the directions herein-after given. If it was not Mokossimeh, they shall not give any molestation for Usher or for Kheraj Mowuzzeff; but in case of distress, having advanced him Tekawy, they shall make him employ himself in cultivation.

Fifth. If the proprietor of a piece of uncultivated ground be known, let them leave it to him and not suffer any other to possess it. If the proprietor thereof is not known, and the soil is not promising, they shall according to the best of their judgment, give it to any one they shall think capable of managing it; and if such an one do properly cultivate it, they shall consider him the proprietor. If the land is capable of particular species of cultivation, and he acts in a manner that prevents such a return from the soil, (as might with proper management, be obtained) they shall hinder him from so doing; and they shall prevent him from enjoying the profits thereof; nor allow any person to possess such land, or to be considered as the proprietor.

Sixth. In a place where neither Usher nor Kheraj Mowuzzeff are yet settled upon agriculture, they shall act as directed in the law. In case of Kheraj (Mowuzzeff) they shall settle for such a rate, that the ryotts may not be ruined by the lands; and they shall not on
any

مقرر می بکیرند بشرطیکه در صورت خراج زیاده از نصف نباشد
 که از گرفتن آن رعایا از پانیفتند و الا خراج سابق را کم کرده
 هر چه موافق طاقت دانند مقرر نمایند و اگر در آن کنجایش
 زیاده از مقرر می باشد زیاده بکیرند هفتم تبدیل خراج
 موظف بمقام سهم و مقام سهم بوظف اگر رعایایان رضامند باشند
 بکنند و الا نکنند هشتم وقت طلب خراج موظف رسیدن
 هر جنس غله بحد درواست پس هر جنسی که بحد درو برسد حصه
 خراج که در برابر آن جنس بود طلبدارند نهیم اگر در خراج موظف
 بعضی زراعت را آفت غیر متمکنه الاضرار برسد باید که ینک
 در سیده از قمار حق و نفوس الامم بر مقدار از آفت مجری دهند
 و در اخذ محصول باقی نوعی سلوک نمایند که نصف سهم
 رعایا برسد دهم در خراج موظف هر که زمین خود را باوجود
 قدرت بر زراعت و عدم مانع معطل دارد خراج در بعضی
 یکم بکیرند و در بعضی که آب در آید یا آب باران منقطع شود
 یا در زراعت پیش از بریدن آفت متمکن الاضرار بحدی
 رسد که جنس غله بدستش نیاید و در آن سال آنقدر مدت

any account exact beyond the value of half of the produce; notwithstanding any particular ability to pay more. In a place where one or the other is fixed, they shall take what has been agreed for, provided that in Kheraj Mowuzzeff it does not exceed the half (of the produce in money) that the ryotts may not be ruined. But if (what is settled appears to be too much) they shall reduce the former Kheraj to what shall be found proportionate to their ability; however if the capacity exceeds the settlement, they shall not take more.

Seventh. Commutations of Mowuzzeff and Mokossimeh are allowable, provided the ryotts are satisfied, but otherwise they shall not make such alterations.

Eighth. The season for demanding the Kheraj Mowuzzeff on every species, is when the harvest is fit for reaping; therefore from every particular species that shall arrive at that state, they shall take the proportion of tribute,

Ninth. When a field that pays Kheraj Mowuzzeff suffers a partial injury, they shall make a careful investigation thereof, and shall allow a fair and equitable deduction, according to the degree of injury; and in taking the tribute for the remainder, they shall do it in such manner, that the ryotts may enjoy a complete half of what the crop ought to have produced.

Tenth. In Kheraj Mowuzzeff,—whosoever, notwithstanding he possesses the ability to cultivate his own land, and meets with no impediment, nevertheless suffers it to be cultivated, let them exact the tribute from other means. If in particular places, from inundation, or from want of rain, before the reaping of the harvest, it suffers such a degree of injury, that the seed thereof doth not come to his hand, and there remain not sufficient time to cultivate again that year, they shall con-

sider

نمانده که پیش از آمدن سال دیگر مرتبه زراعت کند خراج
 مساقط دانند و اگر بعد از بریدن آفت برسد خواه متمسکین الاضرایه
 مثل خوردن دواب و غیره یا از آن سال مدت مذکوره مانده است
 خراج ستانند یا زدهم اگر مالک زمین خراج موظف
 زمین خود را زراعت نموده پیش از ادای خراج آن سال فوت
 شود و محصول زراعت بدست ورثه متوفی مذکور آید خراج
 آن از ورثه بگیرند و اگر متوفی مذکور پیش از آنکه
 زراعت کند فوت شده و در آن سال آنقدر بدست نمانده باشد
 هیچ نسبتاً نند و از دهم در موظف اگر مالک زمین خود را با جاره
 یا عاریه دهد و مستأجر و مستعیر در آن زراعت کند و ظیفه آن
 از مالک زمین بگیرند و اگر آنها باغ نمایند خراج از مستأجر
 و مستعیر بگیرند و اگر زمین خراجی را کسی قبض نموده
 نکر باشد و مالک کوهان نداشته باشد اگر غاصب زراعت
 کرده باشد خراج از غاصب بگیرند و اگر زراعت نکرده باشد
 از هیچ یکی نمانند و اگر غاصب مقبر باشد یا مالک
 کوهان

sider the tribute to have ceased. But if the injury shall happen after the reaping, even if there be a total loss, such as having been eaten by cattle, &c. or if there remain sufficient time for a second cultivation (in that year,) they shall exact the tribute.

Eleventh. If the proprietor of land paying Mowuzzeff, cultivates it himself, and dies before he has paid the tribute of that year, and the harvest comes to the hands of his heirs, they shall exact the tribute from the heirs. If the aforefaid defunct died before he had cultivated the land, and there was not remaining sufficient time for cultivating it in that year, they shall not exact any thing.

Twelfth. In Mowuzzeff,—if the proprietor gives his own ground in farm, or lands it to another, and the farmer, or borrower cultivates it, the tribute shall be exacted from the proprietor. If either of them makes a garden on it, they shall demand the tribute from the farmer, or the borrower. If any one takes possession of such tributary land, and denies having done so, provided the proprietor has witnesses, and the usurper has cultivated the ground, they shall exact the tribute from the usurper; but if he has not cultivated it, they shall not exact the tribute from either. If the usurper denies the fact, and the proprietor cannot produce witnesses, they shall

که این دانسته باشد خراج از مالک ستانند و در صورت
 رهن موافق حکم غصب بعهن آرند اگر مرتبه بی اذن
 رهن دران زراعت کرده باشد سیزدهم در خراج
 مؤظف اگر شخصی از زمین خراجی خود را که دران زراعت
 می شود در میان سال بفروشد اگر یک فصله است
 و مشتری آنرا قبض نموده از بقیه سال مدتی دریافته است
 اگر تواند دران سال زراعت کرد و کسی مانع زراعت نیست
 خراج آن از مشتری والا از بایع ستانند و اگر دو فصله است
 یک فصل را با بایع دریافته و یک را مشتری
 خراج معتبر را بر هر دو قسمت نمایند و اگر
 دران زمین زراعت باشد که بحد در و رسیدن خراج آن
 از بایع ستانند چهاردهم در مؤظف را اگر کسی زمین
 خود را خانه کند خراج آن بدستور سابق بدو هم چنین
 اگر دران زمین اشجار غیر مثمر نشاند زمین زرع را
 که دران وظیفه زراعت بود باغ کرده و اشجار مثمر
 در تمام

shall exact the tribute from the proprietor. In case of mortgage, they shall act the same as directed concerning the usurper, provided the mortgagee has cultivated the land without the permission of the mortgager.

Thirteenth. In Khiraj Mowuzzeff,—if a person sells part of his own such tributary land, which is arable, and produces only one crop in the year, provided there remains sufficient time to cultivate it in that year, and the buyer has taken possession (seeing that) if he wishes to cultivate in that year, no body can hinder him, therefore the tribute shall be exacted from him. But otherwise all shall be taken from the seller. If it produces two crops in one year, one of which has been engaged by the seller, and the other by the buyer, the tribute shall be equally divided between them. If on that land there is a crop not fit for reaping, the tribute shall be taken from the seller.

Fourteenth. In Mowuzzeff, if any person builds a house upon his own ground, which was cultivated, he shall pay the same tribute that he paid before, and the same if he has planted trees that do not produce fruit. If a cultivated spot that paid the Khiraj Mowuzzeff is converted into a garden, and the whole closely planted

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with

در تمام و خفیة بلا فرجه نشانند دو روپیه سه پاو بالا که از تفاع
 باغ است بگیرند هر چند آن اشجار شمرنداده باشد مگر درخت
 نکورو بادام تاهرگاه که شمرندهد بدستور سابق بگیرند و
 بعد از دادن شمر دوروپیه سه پاو بالا بگیرند بشرطی که محصول
 یک بیکم شرعی که عبارت از چهل و پنج کنز شاه جهانی
 در چهل و پنج کنز کور است که بکنز شرعی شصت
 ر شصت می شود به پنج و نیم روپیه از آن برسد
 الا موافق نصف محصول بگیرند اگر قیمت محصول کم از پاو
 روپیه یک سیر و پنج سیر شاه جهانی از غله باشد
 از آن کم بگیرند و اگر کافری زمین خود را بدست مسلمان
 فروخت با وجود که مسلمان باشد خراج بگیرند پانزدهم
 اگر کسی زمین خود را مقبره یا سرامی وقفی نموده خراج
 آن ساقط دانند شانزدهم از خراج مقاسمه هر
 زمین خراجی را مالک نبود اگر کافر باشد یا مسلم خریده
 شد یا کافر و باشد کفایت برو باشد باذن هر چه در آن
 از میان

with fruit trees, they shall exact $2\frac{1}{2}$ rupees, being the rate for a garden, although the trees have not yielded fruit, excepting upon vines and almond trees, which tribute is not due until they bear fruit; but when they produce fruit, they shall exact from them $2\frac{1}{2}$ rupees, upon the supposition, that a lawful beegah measuring forty-five Shahjehany or sixty lawful guz square, will equal $5\frac{1}{2}$ rupees, but otherwise they shall take half of the actual produce. If the value of the produce is less than a fourth of a rupee, in the proportion of one seer, out of five Shajehany seers of grain, they shall not take it according to such deficiency. If an infidel sells his land to a mussulman, notwithstanding his being a mussulman, they shall exact from him Kheraj Mowuzzeff.

Fifteenth. If any one dedicates his own ground to the use of a public burying ground or for a Serai, they shall consider the tribute to have ceased.

Sixteenth. In Kheraj Mokoffimeh, every one who is not the hereditary proprietor of such Kheraj land, whether infidel or mussulman, having bought it, or taken it

in

زمین پیدا شود حصه تعلق که مقرر باشد بگیرند بشرطی
 که زیاده از نصف نباشد والا کم نمایند و اگر کم از ثلث
 باشد زیاده نمایند هر چه مناسب دانند و بعد هم اگر مالک
 زمین مقاسمه میرد و وارث نکند در آن زمین بدان آن
 با جاره یا بزمزارعت و غیره چنانچه در موقوف گذشت بعمان
 آرند هر دهم در مقاسمه اگر زراعت را آفت رسد
 هر قدر که ضایع شود خراج آن نگیرند و اگر بعد از بریدن
 آفت برسد یا پیش از بریدن هر قدر که بماند خراج بگیرند

in mortgage, shall receive the profits (with permission of government) from whatever is produced on that land, they shall exact the settled rate of tribute, provided it be not more than half (of the produce) in which case they shall reduce it, but if it is less than the third, they shall increase it as far as they may deem fit.

Seventeenth. If the proprietor of Mokossimeh land dies and leaves not any heirs, in giving that land in farm, or to be cultivated, &c. they shall act in the manner already directed under the head of Mowuzzeff.

Eighteenth. In Mokossimeh, if an injury happens to the harvest, upon as much as is damaged, they shall not exact the tribute, and whether the injury happens to the grain before or after reaping, they shall exact the tribute from only what remains good.

Note. The revenue terms which occur in these Firmauns, will be found fully explained in the following Dissertation.

Dissertation concerning the Revenues of Government, and of landed Tenures, according to the Mohammedan Law. Written in Persian by Ameer Hyder Belgramy, Mufty to the Suulder Nezamat Adawlut.

CHAPTER I.

OF USHEREE AND KHERAJEE LANDS.

1. *Usher*, in general, means the tenth part, and in law, signifies the tithes which are taken from the produce of cultivated lands in Arabia and other places.

2. *Kheraj*, in Arabic, and *Baj*, in Persian, is any thing that the sovereign takes out of the produce of cultivated lands in *Sowad Irak*, and other similar situations: or what is paid him in money by the Proprietors of such lands, but which never exceeds half the produce, as will be particularly explained hereafter.

3. In law books of authority, such as the *Hedayeh*, *Fut'hub Kudeer*, the *Kesfayeh*, the *Aniyeh*, the *Bebrul Rayek*, the *Fetawà Alumgeriy*, the *Shereh Mool-te-kul Ubhur*, &c. it is written, that the lands of Arabia, or any country subdued by force of arms, and which lands have been divided among the conquerors; as well as all lands whose proprietors, of their own free will, have become Mussulmans; and also all lands in Arabia conquered from idolaters, who, after the conquest, having embraced Islamism, have been left in possession by the Imâm, are *usheree*, or *tithe lands*. And in like manner, any city situated in *Ajem**, that is subdued by force of arms, and the Imâms hesitate whether to leave the proprietors in possession, or divide it amongst the conquerors, and settle with them for *usher*: and after such deliberation, determines it to be *usher*; then if subsequent to making such agreement for *usher*, he should change

(1) عشر
(2) خراج باج سواد عراق
(3) هدایه فتح القدير كفاية عناية بحر الرايق
فتاواي عالمكبري شرح ملتقى الا بحر عشرى عجم

* That is, in all other places besides Arabia, to which *Ajem* is always brought in contradistinction, the same as the terms Greek and Barbarian were used amongst the ancients.

his opinion, and think it would be more advantageous to receive *kherāj*, such land shall nevertheless be *usheret*.

4. Detail of the boundaries of Arabia:—the length is from *Ozieb* to the extremity of *Hejr Yemem*, in *Mabreh*. *Ozieb* is the name of a river, in the territory of the tribe of *Temem*; and *Hejr* signifies a stone; *Mabreh* is a city in the most eastern part of *Yemem*. In breadth it reaches from *Beereen*, *Dehna*, and *Reml Alij*, to the eastern confines of *Syria*. *Beereen*, &c. are names of towns, including the villages situated in those distances. Arabia also comprizes *Tehemeh*, *Hejaz*, *Mecca*, *Yemem*, *Taif*, *Oman*, and *Bābrein*; but *Cuseh* is a separate division.

5. *Sowad Irak*, and all other lands (excepting Arabia), conquered from idolaters, and continued to them; as well as lands with whose proprietors a treaty of peace has been concluded, on their consenting to pay the tax called *jezeeyeh* (or capitation tax) are *kherājee*. Likewise any land subdued by force of arms, if the inhabitants embrace Islamism before the Imām has passed sentence; in that case, it is optional with him, either to divide such lands amongst conquerors, or to leave the proprietors in possession; and even after having relinquished the lands in favour of the proprietors, the Imām is still at liberty to rate them either as *usher*, or *kherāj*, whichever he pleases. In the *Bebrul Rāyek*, on the authority of the *Fetawa Tatar Khanes*, it is said, that if the inhabitants of any place become Mussulmans, after concluding an agreement for *kherāj* it cannot then be commuted into *usher*.

6. If a person cultivates *mowāt* (or waste land) provided it

(4) عرب عذیب حجر یمن مهره تمیم بصرین

دھنا رمل حالج شام تھامہ حجاز مکہ یمن

طایف عمان بحرین کوفہ

(5) سواد عراق جزیرہ خراجی فتاوی تاتار خانی

(6) موات

be in the neighbourhood of *kherájee*, he shall pay the same. But if it be near *usheree*, then such new cultivator shall pay *usher*, provided he is a Mussulman, otherwise he shall pay *kheráj*.

7. Every body knows, that law books differ in some points concerning *kheráj*. The author of the *Hedáye* reports from the *Jamia Sugheer*, that the stipulation for demanding *kheráj*, is, that the land be watered from a river; but that if the water must be drawn from a spring, then it is *usheree*. The *Fetáwa Alamgeery* gives also the same definition. But these stipulations are not insisted on in the *Kudooree*, neither in the *Kunz-ul-Dé-káye*. The *Fut'hul Kudeer* and the *Behrul Ráye*, both law books of great authority, use many arguments, to prove that the opinion in the *Kudooree* is to be relied on; and receiving *kheráj* from aforesaid lands, does not depend upon their being watered by a running stream.

8. *Sowad Irak*, comprehends all the villages of Irak, which on account of the dark colour of the trees and fields, have obtained this general appellation. The breadth of *Sowad Irak*, is from *Oziab* to *Okbeh Holwan*, the first has already been described; and *Okbeh* means the summit of the mountains, near the city of *Holwan*.—In length it extends from *Salebeeyeh* (one of the stages of the desert) to *Abadan*. Others reckon from *Uls*, a village in *Salebeeyeh*.—This village which is appropriated to the support of the descendants of Ali, is situated on the eastern banks of the Tigris. *Abadan* is a small fortress on the sea shore. Irak measures 160 farsungs in length, and 80 in breadth, the contents being 36,000,000 of *jeerehs*.

CHAPTER II.

OF THE PROPRIETORS OF LAND, AND THEIR RIGHTS.

9. In the *Hedáye*, as well as in the *Fut'hul Kudeer*, and the *Behrul Ráye*, it is said, that all the lands of *Sowad Irak* are the property of the inhabitants, who have a right to sell or dispose of them in any manner they please; such as by mortgage, or gift; because, whenever the Imám acquires any land by force

(7) جامع صغير قدوري كنز الدقائق فتح القدير

(8) عذيب عقيب حلوان ثعلبية عبادان غلث حرييب

of arms, he is at liberty either to divide it amongst the conquerors; or to relinquish it in favor of the proprietors; and receive *kherāj* therefrom: and in the latter case, the land remains the property of the inhabitants.

10. It is no secret, that according to the strict literal construction of the *Hedāyeh*, and some other books, it should appear that landed property, is confined to the people of *Sowad Irak*; but those who are conversant in the rules of composition, can discover, that the intention of the author of the *Hedāyeh*, is not restricted to this sense; for the arguments which he uses to prove proprietary right, makes the general application incontestable; and the reason why he instances *Sowad Irak*, whilst it is not his design to limit himself to that situation, is, because that territory having been subdued in the reign of the Khalif Omar, it was settled in the assembly of the *Sāhébeh**, which act of the Khalif Omar, was the precedent for establishing *kherāj* in other countries; therefore the lawyers describe *Sowad Irak*, and point it out as an example, because here began the custom of confirming the hereditary rights of the proprietors of land, and the declaration of the commentator on the *Mool-te-kul Ubhur* is decidedly to this effect.—These are his words:—"The lands of *Sowad Irak*, (meaning *Buṣrah*, *Cuseh*, and *Bāghdād*, with their environs,) and every town that is subdued by force of arms, when the proprietors are confirmed and continued therein; as well as those lands where a treaty of peace, and settlement for *kherāj* have been concluded, are the property of the inhabitants, for all lawful purposes of selling, giving, bequeathing, farming, dedicating to religious uses; and these lands will descend to their heirs."

11. The author of the *Behrul Rāyek* says, that if the proprietor of land sells the same to another, the *kherāj* due therefrom, shall in like manner be chargeable on the purchaser. If the proprietor dies, the land descends to his heirs; and if the proprietor dedicates the land to religious purposes, the *kherāj* continues in its original state.

12. From the *Fut'hul Kudeer* we learn, that whenever the

(٥١) بصره كوفه

(١٢) بيت المال

* The companions of Mahommed, who were in fact his privy council, whom he consulted on all temporal affairs.

proprietor of land dies without heirs, it escheats to the *Biet ul Mal*, and whatever is received from such land, by the prince of the country, is in lieu of rent, and not for *kberāj*, the land not being the property of the present cultivator.

13. Again in the *Shereh Moel-te-kul Ubhur*, we find, that whenever the King, after the death of the proprietor, sells the land, the purchaser is not chargeable with *kberāj*, because the King has received in the *Biet ul Mal*, a sum of money, in compensation thereof; and therefore *kberāj* which was the charge on the land, does not continue due; and accordingly the whole or part of the profit can no longer be received, neither can *usber* be taken from land under these circumstances. On this principle it is said in the *Behrul Rayek*, that the king ought to sell such land at double the price of other land. And again in the *Shereh Moel-te-kul Ubhur*, it is set forth, that lands which from default of heirs have escheated to the *Biet ul Mal*, are called *mumlektut*, and *jowz*, and *ameeryeh*, and *meeryeh*; which names are also given to all lands conquered by force of arms, that have been reserved for the benefit of Mussulmans. The rule in regard to these two kinds of land, as set forth in the *Fetawa Tatar Khancee*, is either that the king appoints husbandmen instead of the proprietor, to cultivate the soil, and pay the *kberāj* (in proportion to the actual produce) or else he gives them the land in farm at a fixed *kberāj*. And in both these cases, whatever be the produce is in respect to the husbandman of the nature of wages, and in regard to the king, it is *kberāj*. Therefore if the settlement be for *dirhems* (or ready money) it is called *kberāj*, *mowuzzuff*; and if the agreement be in kind, it is stiled *kberāj mokossimneh*, both of which will be fully explained in the proper place. Now in both these situations, the husbandman cannot sell or dispose of the land in any way, neither is it hereditary.

14. If the king bestows on any one *mawt* (or waste land)

(13) شرح ملتقى البحار مملكة جوز اميريه ميريه

خراج موظف خراج مقامه

(14) اهل مصارف

that

that person becomes the proprietor, although he be not of the description of *abil musa'rif*, which character will presently be described. No person hath power to dispossess the cultivator of such *mowat* land, it being lawful to sell it, to appropriate it to religious uses, and to dispose of it as an inheritance.

15. It is lawful for the king to grant arable land to any person as an *aktà* (or *jaygeer*), but he will only be proprietor of the profit; and therefore he has power to give such land in farm to another, but not to sell, appropriate to religious uses, or to bequeath it;—thus far is from the *Abolte-kul Ubbun*.

16. From the *Bebrul Ràyek* we learn, that in granting the *kherāj* of land, it is stipulated, that the person be of the description of *abil musa'rif*; and in like manner, whenever the king grants a remission of *kherāj* to the proprietor of the soil; according to the decision of *Imām Abos Yusef*, it is lawful, and the *futwà*, (or practice,) is to the same effect; provided that such proprietor of the soil be an *abil musa'rif*, which point is insisted upon in many other books. But *Humwee*, in his Commentary on the *Ushbeh wu Nezàyir*, has quoted the *Hawee Kudsee* to prove, that in this latter case, it is not requisite.

17. In the *Shereh Mol-te-kul Ubbur* it is said, [from the Commentary of *Damād Effundi*, that the cultivators of land which has escheated to the *Biet ul Mal*, are not the proprietors thereof, unless such right has been granted by the sovereign; therefore, if any such cultivator dies, his son will be his successor (as the agent of government) and if he has no son, the land reverts again altogether to the *Biet ul Mal*. But if he leaves a daughter, or a full brother, she, or he, may take the farm; and if they leave it uncultivated, after having occupied it three years or more, according to the different capacities of soil, then such lands shall be taken out of their hands, and given to some other

(15) اقطاع

(16) امام ابی یوسف حاشیہ حموی اشباه و نظایر

حاوی قدسی

(17) داماد افندی بیت المال

person

person. But no such cultivator can transfer his responsibility to another, without permission from the king, or his representative.

18. In the *Khānseyeh* it is said, that if upon *jowz* land there should be a vineyard, or an orchard, and the owner of such vines, or trees, is known, it is not lawful for any other person to cultivate that spot; but if the owner is not known, it is lawful; and he who cultivates the same, is to take his share out of the produce, in consideration of his labour.

19. Thus it is evident, from what has been advanced, that whenever the king grants to some persons villages, or arable lands, whilst the *ryots* remain in possession of the soil, he does not thereby bestow a proprietary right, but only the right of *kherāj*, the property continuing in the *Biet ul Mal*; therefore such land cannot be hereditary, because in fact it has not been obtained by inheritance; neither can the occupant appropriate it to religious purposes.

20. And in like manner, those villages and arable lands, which certain monarchs have dedicated to the support of mosques and colleges, whilst the right of occupancy continues to be enjoyed by the *ryots*, is in fact no endowment; and the *kherāj* will be accounted for to the person whom the donor hath appointed to superintend the establishment; provided such person do answer the description of *ahil musa'rif*, and performs the intentions of the donor. This is contrary to the rule prescribed in regard to all grants from the *Biet ul Mal*; because the practice of bestowing annual supplies on the learned, which was commenced under the khalifut of Omar, and continued till the reign of Motaslem, having ceased from that period, the endowments which have since been granted from the *Biet ul Mal*, for the benefit of learned men, are a kind of compensation, for what was formerly paid out of the *Biet ul Mal*, and which former allowance from that department, was not in consideration of any duty to be performed by them, but only intended to promote their studies in general; consequently, any person possessing these qualifications, is entitled to receive a maintenance from the *Biet ul Mal*, although he may not perform the conditions stipulated under the head of *wakf*, (or religious endowments); and on the contrary, whosoever is not

(18) خانیه

(19) رعایا وقف

instrumental

instrumental in promoting literature, cannot lawfully receive such benefit from the *Biet ul Mal*.

21. And in the *Munzumeh Wehbāneyeh* it is said, that if the Sultan appropriates to public works, any thing belonging to the *Biet ul Mall*, it is lawful, he will receive his reward hereafter, and the endowment is irrevocable, no person having the power to abolish such grants of the sovereign; and lands so appropriated, are not subject to the payment of *kherāj*.

22. It has moreover been declared, that if the sovereign wants to purchase for himself land belonging to the *Biet ul Mal*, it is first necessary that he direct another person to make the purchase, and then buy it himself, from such purchaser.

23. In the *Muroozāt Musteer Ahee Mussad*, it is written, that if any person by his own industry clears waste land, or restores to cultivation fallow land with his own cattle, and dies, leaving behind him a son and a daughter, the inheritance comes to the son, to the exclusion of the daughter; because in royal grants, the share descends to the son, without any notice being taken of the daughter, excepting when land is entered in the public registers, under the description of proprietary land.* But if such deceased leaves only a daughter, she doth not inherit any part. The *Sāheb Tumār*† may bestow the land on whomsoever he pleaseth.‡

24. In *A. Hej.* 958, (or A. D. 1591) the king declared that for those lands which a person cleared away of his own act, labour, and expence of money, and after having brought them into cultivation should die without male issue, he saw no reason why such land should be given to others, to the exclusion of the daughter; and he issued orders accordingly. He also commanded, that whenever disputes should arise between sisters of the deceased and his daughters, they should be brought before a number of disinterested persons, who were to ascertain the expenditures made by their ancestors in bringing the land into cultivation, which sum should be given to the daughters and the land taken from them. Thus far is taken from the commentator of the *Mool-te-kul Ubhur*.

(21) منظومه و هيايه

(23) معروضات مفتش ابی مسعود صاحب تيمار

* As in the case of zemindaries.

† In Hindostan, this officer is called *Sudder us Suddoor*.—*Vide* Ayeen Akberry, Vol. I. page 271.

‡ The Turkish Emperor Amurath (or Morad) the IIIrd.

25. The author of this Dissertation has seen in the firmans of Alumgeer, that lands, provided there be sons, shall not be given to daughters, nor if there be daughters, can they be possessed by *assâbat**, (or residuaries by relation to the deceased;) nor whilst there is an *assâbat* can they go to an *Ze-wil Arham*.†

26. And to those who are acquainted with the fundamental principles of law, it is evident, that the institution of *usher* and *kherâj* was for the support of religious wars on the first establishment of the faith; therefore, if one of our present rulers should at this time conquer a country which had heretofore been subdued by a Mahomedan prince, and *kherâj* settled for these lands, this new conqueror cannot divide the lands amongst his soldiers, for it is necessary so long as that country does not answer the description of *Dar ul Herb*, that he leaves the lands in its first state to the original proprietors; and in like manner if he obtains possession by a treaty of peace, and at some future period in the course of events, the inhabitants are reduced to a state of weakness and poverty, it is not justice that he should avail himself of such circumstances, and by violence take the property of the soil out of their hands, by the arbitrary power of government; but he ought to suffer them to continue in their original condition, and direct the *kherâj* to be received from the land, conformably to what has been described in detail.

27. And from these premises, it is plain, that it is not lawful for the rulers of Hindostan, for example, to expel the zemindars from their zemindaries, and possess them themselves; because all the territories of Hindostan, when first subdued by force of arms, were settled by the sovereign, who confirmed the proprietors in their rights; and since that period, no reason has appeared for dispossessing them by violence, and in regard to those lands which came into the hands of the first Mahomedan prince, by treaty; since the Imam who conducted the religious war, had not the option of either using violence or continuing the proprietors: how then can modern rulers possess such power? In the 4th chapter, we shall fully treat of those cases, where the proprietors cannot be deprived of their proprietary rights on account of poverty.

(25) عصبات ذوي الارحام
(26) دار الحرب

* For a full explanation of these particulars, consult Sir William Jones's translation of the *Ain Serâjiyah*, on the Residuaries, commencing page 9.

† Also, page 28, on distinct kindred.

‡ A country that has been settled after conquest.

CHAPTER III.

THE QUANTUM OF USHER, AND THE MODE OF COLLECTING IT.

28. In the *Behrul Râyek*, the *Fetâwâ Alumgeery*, and other books, it is observed, that in the first instance, *usher* can be accepted from Mussulmans only. *Usher* is regulated by the produce of the soil, and not by the ability of the cultivator; and therefore although a person be possessed of the means, yet if he doth not cultivate, he is not liable to the payment of *usher*.

29. *Usheree* lands are subject to this assessment, when being sufficiently watered by rain, or by water conveyed from a river, they are cultivated with wheat, barley, millet, rice, or any other kinds of grain, or with vegetables, sugarcane, wormseed, melons, cucumbers, gourds, badinjâns, safflower, cumin, coriander, flax, or lintseed.

30. *Usher* is also payable on walnuts, almonds, and all kinds of flowers; as well as on honey, and fruits, which are produced on *usheree* lands: and moreover, on fruits gathered from the trees growing on mountains, which are not the property of any one.

31. But nothing that is produced from the earth, spontaneously, such as fuel, reeds, grass, turmerick, and branches of palm trees, is subject to *usher*, because they injured ground; and there is no intention to derive any advantage from them.

32. But if any person shall sell grass, reeds, or the lopt branches of palm trees, *usher* then becomes due thereon; and the same rule applies to cutting and felling plane trees and firs.

33. But whatever is dependent on the soil, such as palm and other fruit trees, and whatever issues from the trees, such as gums and pitch, are not subject to *usher*.

34. Neither is *usher* demandable on seed employed in cultivation, nor from those used in medicine, such as muskmelon seed, nankâh and black seed.

35. And also the hemp plant, the cotten shrub, the bâdinjan plant, the frankincense tree, plaintains, figs and other fruit trees growing within the boundaries of a dwelling place, are exempted from *usher*.

36. *Usheree* lands that are watered by a machine, or by means of buckets, are subject only to half *usher*.

37. And if for some months they were watered by a ma-

عشر (18)

عشر (29)
chine

chine and buckets, and during other months, supplied from a river, whichever exceeds, is to be reckoned; that is, if for the greatest part of the year they have been watered by a machine and buckets, half *usher*;—and if the contrary, full *usher* is demandable; and in the case of equality, still only half *usher* is to be required.

38. The season for collecting *usher*, is when the crop first appears above the ground, and when first begin to set; therefore it is not lawful for a person to pay *usher* before the appearance of the blade, or fruit.

39. If through any unavoidable cause, the whole crop should be destroyed, *usher* cease to be due: and if the loss is partial, there shall be a proportionate abatement of *usher*: and if any other person than the proprietor destroys the crop, such offender is responsible.

40. *Usheree* land possessed by a *Tughlebee*, is subject to twice the quantum of *usher*. A *Tughlebee* is so denominated from *Tughleeb*, the name of a person in Arabia whose posterity are called *Bense Tughleeb*, and are a tribe of eastern Arabs from whom the khaliff Omar demanded *jexceyeh*; they said, we will pay double *usher*, but will not be subject to the *jexceyeh* (or capitation tax); and accordingly Omar made this compact with them: and if a Mussulman, or a *Zimnee*, buys *Tughlebee* land, it in like manner continues subject to double *usher*.

41. If a Mussulman sells *usheree* land to a *Zimnee*, it becomes subject to *kheraj*; and if a person farms out to another *usheree* land, the proprietor is responsible for the *usher*.

42. If the crop is destroyed before it is reaped, the farmer is not subject to *usher*; but if it happen after reaping, he is responsible.

43. If a person sells *usheree* land, along with a ripe crop that is upon it; or if he only sells the crop, in either case *usher* is due from the seller. But if he sells the land before the crop is ripe, and at the time of sale, the buyer makes a provision against accidents, then he is answerable for the *usher*; otherwise it is to be demanded from the purchaser.

44. Neither the hire of labourers, the subsistence of oxen, money expended in digging a water course, pay to men watching the crops, nor other charges, are to be admitted in the account of *usher*.

(40) تغلبی تغلب جزیره ذمی

45. The *Ushbah wé Nezâyir*, quoting the *Bezizeyeh* says, that it is lawful for the sovereign to grant a remission of *usher* to any person subject to such demand. If the person so excused is in indigent circumstances, it is not incumbent on the sovereign to make compensation; but if this indulgence be shewn to one in affluence, it is his duty to transfer the donation from the *Biet ul Mal Kheraj* to the *Biet ul Mal Sudkeb*.—These departments are explained in chapter VII.

CHAPTER IV.

THE DIFFERENT KINDS OF KHERAJ, AND THE MODES OF MAKING THE COLLECTIONS.

46. *KHERAJ* is of two kinds, *Mikossimeh*, and *Wuzcefeh*, which last is called *Mokateb* and *Mdwuzzeff*.

47. *Kheraj Mokossimeh*, is a share of the produce, the 5th or 6th, for example, which is taken by government; and which like *usher*, depends on the produce of the land, and not on the personal ability of the cultivator; and therefore if a person, notwithstanding his ability, doth not cultivate land, the *kheraj* is not demandable.

48. *Kheraj wuzcefeh* implies, that the proprietor of the soil is responsible for something, and which depends upon his possessing the means of deriving advantage therefrom; on which account, this kind of revenue is due once every year, whether the proprietor cultivates the land once, or several times: whilst on the contrary, *kheraj mokossimeh*, like *usher*, is regulated by the number of crops: so that *kheraj mokossimeh* is like *usher*, in that both depend upon the produce of the soil, the only difference between these being in the article of charges, which will hereafter be explained.

49. In the *Bherul Rayek*, and *Fetawa Alumgeery*, is set forth,

(45) استباه و نظایر بزازیه بیت المال خراج

بیت المال صدقة

(46) خراج مقامه خراج و طیفه خراج موظف

(49) صحابه عدس ذره صاع درم رطب

نخل متصل

that the *kheraj* which the khalif Omar, in the assembly of the *Sahabeh*, imposed on *Sowad Irak*, was at the rate of one *saâ* and one *derim* for every *jereeb*, producing wheat, barley, *adufs* or *zeureh*; and from lands under the description of *retb*, five *derims*, from *nekheel mettusif* and vineyards, ten *derims* per *jereeb*: because agriculture requires greater labour than *Retb*; and palms and vines least of all.

50. *Retb* includes cucumbers, gourds, *bâdinjans*, and such kinds of vegetables: sugarcane has also sometimes been included in this class.

51. *Nekheel mettusif*, or clusters of palm trees, is when they are placed so close together, that there is no possibility of cultivating the land; and on the same principle, if palm trees are situated on the sides of land, and the intermediate land is sown, in that case the dates will not be subject to *kheraj*.

52. A vineyard is when the branches are so interwoven, that there is no possibility of sowing that spot.

53. On every thing else, such as saffron, and orchards, the *kheraj* demanded, is in proportion to the labour, the third, fourth, more or less; but half is the utmost that is ever taken.

54. A garden is a piece of ground surrounded by a fence, in which are dispersed palms or other trees.

55. The quantum of *kheraj* here described for grain, saffron, &c. is for the time when the soil has strength to produce them in perfection; therefore if the produce is small, the *kheraj* will be so also in proportion; but if the land produces such a plentiful crop as might seem to justify an increase of the *kheraj*, it is declared, on the best authorities, that nevertheless, more than one half ought not to be taken.

56. In case of inundation, or drought, *kheraj* is not demandable.

57. Whenever *kherajee* lands suffer inundation, and afterwards the earth soaks up the water, and there remains sufficient time for the husbandman to enjoy a second crop, before the commencement of another year; then if he neglects to avail himself of the opportunity, the *kheraj* is still demandable; but if there should not remain a sufficient space of time, the demand ceases.

58. If the husbandman is impeded in the cultivation, he is not responsible for the *kheraj*.

59. If land suffers a calamity whereby the crop is entirely destroyed, the *kherāj* is not demandable. If a part of the crop remains, provided it is equivalent to twice the *kherāj* then the *kherāj* is to be collected; but when it is of less value than double the amount of the *kherāj*, then only half the *kherāj* is demandable.

60. This is the fairest method of settling the last mentioned account. First ascertain the charges of cultivation, then estimate the produce of the harvest, and allowing the husbandman all his expences, tax the nett proceeds with the proportions of *kherāj* above described.

61. Heavenly calamities, are those which are inevitable, such as inundation, drought, or excessive cold.

62. And under the head of heavenly calamities, for obtaining a remission of *kherāj*, it is stipulated, that the crop had not been reaped.

63. And another stipulation in obtaining a remission of *kherāj* is, that the husbandman has not the means of raising a second crop before the commencement of the next year, without which the claim does not cease. If the calamity is such, that it was possible to have provided against it, the claim *kherāj* does not cease.

64. If a husbandman takes a piece of land in farm for one year, and an inundation, or a drought happens, the claim of rent ceases. But if a calamity visits the land before the expiration of the year, whatever rent was due previous to the accident shall be paid, and only the time subsequent thereto be allowed in remission.

65. If a person builds an house on his own ground, or encloses it with a wall, or erects a place for the accommodation of travellers, or makes a tomb, *kherāj* is not demandable from that spot.

66. Honey and fruits produced in *kherāj* land, are not subject to any *kherāj*.

67. Moreover, in the *Fetāwā Alumgeary*, and other books, it is written, that in land subject to *kherāj wuzeefeh*, if any one takes the land by force, and the usurper, denies the charge, and the proprietor can produce no evidence, then if the usurper has not cultivated it, the *kherāj* shall not be demanded either from the proprietor or the usurper. If the usurper has sown the land with something that impoverish it, he is to pay the *khāraj*. If the usurper acknowledges the trespass, or the proprietor produces evidence, then if the usurper hath not sown any thing to injure the soil, the proprietor is to pay the *kherāj*; if the usurper has occasioned any loss, then

then, according to the decision of *Imam Abee Hanifah*, the *kherāj* is due from the proprietor of the land; whether the injury be little or much.*

68. In cases of *Beia Wefah*, where the buyer takes possession of the land, he is considered in the same situation as an usurper. *Beia Wefah* is where the seller says to the buyer, "This thing I have sold you, in compensation of the demand which you have upon me; on this condition, that whenever I can satisfy your claim, the thing which is my property, shall be restored."

69. If any person sell *kherājee* land to another, whilst the land is laying fallow, then if there remaineth of the year sufficient time for the buyer to cultivate, the *kherāj* is demandable from him, whether he soweth the land or not; but in case there is not such a space of time remaining, the seller is answerable for the *kherāj*, and the *Futwā*, (or rule) on this point is, that if there be three months of the year unexpired, the *kherāj* is due from the buyer, otherwise from the seller.

70. And if in the above mentioned case, the king were to exact the *kherāj* from the buyer, when he was not liable to the payment; the buyer has not power to demand restitution of the seller.

71. If land yields two crops, one in autumn, and another in spring, one of which was reaped by the opportunity of collecting the same, they are equally responsible for the *kherāj*.

72. When a person sells to another his own land, being *kherājee*, and the buyer after the expiration of one month, sells it to a third person; and this kind of traffick is repeated till the year expires, the *kherāj* is not due from any of the purchasers, unless the land continues three months in the possession of the last purchaser.

73. If a person sells land, with the crop standing, the *kherāj* is demandable from the purchaser, in all cases.

74. The above regulations are founded on the principle, that the government has agreed to receive the *kherāj*, at the expiration of the year; and therefore if it anticipates the demand in the commencement of the year, it is excessive tyranny, and neither the seller nor buyer are liable to the payment thereof.

75. A person holding a village in *kherājee* land, and in which

(68) بيع و فاء

* Because he ought to have produced his evidence in time, to have prevented such injury.

village he hath also houses and shops, is not subject to any *kherāj* on account of them.

76. In like manner, a person having a house situated in a town, if he converts part of the ground thereof into a garden, plants the same with date trees, and then separates it from his house, it is not subject to *kherāj*. If he converts the whole of his dwelling into a garden, if it is situated in *usheree* land, it is to pay *usher*, and if in *kherājee*, it will be subject to *kherāj*.

77. Whenever an *Aumil* grants the husbandman a remission of *kherāj*, without an order from the Sultaun, it is good, provided the husbandman be of the description of *abil musāriff*.

78. Whenever a person by way of traffic, buys a piece of *usheree* or *kherājee* land, either *usher* or *kherāj*, according to the situation is demandable; but not the *zekat tejarut*, or tax on merchandize;

79. If one or more persons subject to the payment of *kherāj*, become incapable of cultivating their land, neither have they any property wherewith the *kherāj* might be discharged; the sovereign hath not power to dispossess them of the land, and bestow it on another as proprietary; but may give it in farm to others and receive the *kherāj*, from such farmers. But the most equitable method is, for the sovereign to give the land in farm, and receive himself the quantum of *kherāj*, reserving the remainder for the proprietor of the land.

80. If a farmer cannot be found, the king shall give the land to somebody to cultivate, for a third or fourth of the produce; that is, he shall ascertain what proportion is usually taken for such kind of land, according to which the allowance for the cultivation shall be taken; then the *kherāj* being deducted from the proprietor's share of the produce, the remainder is to be reserved for his benefit.

81. And if neither a person can be found who will engage to cultivate for a share of the crop, the land shall be given to somebody, who standing in the place of the proprietor, shall pay the *kherāj* from the produce of the soil. There are two ways of appointing a representative of the proprietor, both of which have

(84) عامل اہل مصرف

(78) زکوہ تجارت

been

been explained from the *Fetawà Tatâr Khanee*, in the second chapter, No. 13.

82. And if no persons of any of the above descriptions can be found, then the king has power to sell the land, take the quantum of *kheràj*, for himself, and reserve the remainder for the proprietor of the land.

83. And lawyers have said, that the king ought to purchase oxen and implements of husbandry, and give them to a person, that he may cultivate the soil; and when the crop is produced, take himself the *kheràj*, and whatever has been expended; reserving the remainder for the benefit of the proprietor of the land.

84. *Imam Abee Yousuf* has declared, that the king ought to supply the proprietor of the land, from the *Biet ul Mâl* with money by way of loan, to enable him to purchase oxen and implements of husbandry, taking security from him, and a written agreement to cultivate the soil. Then when the crop is ripe, he is to exact the *kheràj*, and the proprietor of the land is accountable for the sums which have been lent him.

85. When the proprietor of the land is not possessed of the means of cultivation, and the king gives the land to another, under the different circumstances above recited; if some time after, the proprietor should recover his ability to cultivate, it is proper that the land should be taken from the management of the other person, and restored to the proprietor, excepting in the case of sale, (82)—Thus far is extracted from the *Fetawà Alumgeery*, &c.

86. The author of this Dissertation observes, that, from the above cited cases, it is evident, that the only proper time for the sale of proprietary land, is when there cannot be found either a farmer, or a person who will engage to cultivate for a share of the produce, nor yet one who might stand in the place of the proprietor, to pay the *kheràj*; and that moreover in order to justify such a measure, there must not be any money in the *Biet ul Mâl*; which concurrence of circumstance can scarcely happen in so rich a country as Hindostan, although amongst the wilds and deserts of Arabia, it is possible that all these circumstances might sometimes concur. It is therefore proved, that, to force the lands from the proprietors, in order to sell them, in the territories of Hindostan, whilst these remedies are existing, is contrary to law.

(84) امام ابو يوسف

A

87. And again, in the *Fetawà Alumgeery*, it is said, from books of authority, that if a person possessing *kheràjee* lands shall decamp, the Imam has power either to cultivate the land from the *Biet ul Mal*, when the crop shall be for the benefit of Mussulmans: or else to give it to others, on the footing of *mokata-eh*; and after paying the *kheràj*, reserve the remainder in the *Biet ul Mal*.

88. And from *Imam Abee Youssef*, it is declared, that when the proprietors of land abscond, the sovereign may farm out the lands, and after exacting the quantum of *kheràj*, reserve the remainder for the proprietors, and when they return, he is to restore them their lands. But the lands are not to be farmed out in the same year that the proprietors absconded:

89. When the sovereign for some good reason orders *Zimmes* to quit their own lands, and remove to some other place, it is legal; but without a just cause, it is not right.—Just reasons are the following; when *Zimmes* are so destitute of strength, that the king fears, by their dwelling on their own lands, they might be exposed to the attacks of the *Abil Hirb*, (or, *warlike infidels*,) or if he suspects that should they continue on their own lands, they might act as spies in the affairs of the Mussulmans, and report their condition to the *Abil Hirb*, and excite disturbances.—But the king must pay them the full value of their lands; or else measure out other lands that are equivalent, and grant them in exchange: in cases where *kheràjee* lands are assigned to a *Zimnee* in exchange for his own lands; they are to be subject to *kheràj*; and if the lands which they relinquish, shall be occupied by Mussulmans, they in like manner are to pay *kheràj*.

90. Suppose a village in which are lands, whose proprietors are dead, or have absconded; and the people of the village being unable to pay the *kheràj* due from such lands, are desirous of committing them to the care of the king; he is to act conformably to what has been detailed above.

91. A company of men purchase an estate consisting partly of vineyards, and partly of arable lands; one buys the vines, and another the ground, and they went to determine the payment of the *kheràj*, between them. In this case, lawyers have said, that if the *kheràj* of the vines, and of the grounds, have been distinctly ascertained hitherto, the *kheràj* shall continue to be paid after the manner as it was before their purchase.—But if the whole has

(89) ذمی اہل حرب
been

been collected together without any detail, so that the *kherāj* of the vines is not distinguished; in that case, if it can be ascertained that vines have always occupied the same spot as at present, and the land has also always been in the same state, having ascertained the *kherāj* of the vines and of the land, they shall divide the *kherāj* of the whole estate into two parts, according to the proportion of vines and of land.

92. Again suppose there is a village, the lands of which paying different rates of *kherāj*, the person whose lands pay the highest rate, requests to have them put upon the same footing with the others: lawyers are of opinion, that if it cannot be ascertained whether from the first the *kherāj* was equal, or of different rates, no alteration ought to take place.

93. Whenever a person plants vines, or other fruit trees on *kherāj* land, till they bear fruit, he only pays the *kherāj* for the ground; but from the time that they produce fruit to the value of 20 direms or more, he is to be subject to an additional *kherāj* of 10 direms; if their value is less than 20 direms the quantum of the *kherāj* shall be lessened one half the *kherāj* does not amount to one *śāa*, and one *dirēm* the demand shall not be reduced any lower.

94. If amongst a person's lands there is a wild, or desert abounding with game, he is not therefore subject to more *kherāj*.

95. When on the land of any person there should happen to grow reeds, tamarisks, pines, willows, or other unprofitable trees, then if it is possible to fell them and cultivate the soil, and he neglects to do so, he is subject to *kherāj*; but if he has not the means of doing so, *kherāj* is not demandable from it.

96. If there be a parcel of *kherāj* land, producing salt, whether it be little or much, the rule is that if the proprietor hath the ability to convert it into arable land, and water can be conveyed to it, it is subject to *kherāj*; but if the land is not supplied with water, or it is situated on a mountain, so that no water can come to it, then the *kherāj* is not demandable.

97. It behoveth the sovereign in collecting the *kherāj*, to employ a person who will treat the people with tenderness, and observe justice in exacting the tax; receiving from every one *kherāj*, in proportion to the crops: that is to say, if one spot produces both spring and autumn harvests, during the spring harvest, he is to estimate what may be expected from the land in autumn; then when he has ascertained, that the produce of autumn will be equal to that of spring, he shall divide the *kherāj*, and will be equal to that of the other half in autumn: and on vegetables

vegetables if producing five time in a year, he shall take a fifth part of the *kherāj*, at each time of gathering; or if four times, he shall take the fourth of the *kherāj* from each gathering, and conduct his business after this manner, by estimate.

98. It is also proper, that in collecting *kherāj* at the time of crops being ripe, due regard be paid to the various usages of different places.

99. Till the proprietor of land has paid the *kherāj*, he cannot dispose of the crop, and if he expends any part, he is accountable for it.

100. The king hath power to sequester the crops, till the *kherāj* is discharged.

101. It is lawful for a person to pay the *kherāj* in advance for one or two years; but any one so paying beforehand, if during that period his land should be inundated, the king is obliged to make him restitution of the *kherāj*.

102. If a person dies without having paid the *kherāj*, it shall be levied out of his effects.

103. Amongst the wise maxims of the Persian monarchs which have been commended by lawyers, is the following: Whenever any calamity happened to the land of an husbandman, these monarchs charged themselves with the provision of seed and subsistence, which they issued from the treasury, saying, "shall not we who partake of the husbandman's profits, be also sharers of his loss?" and surely it is the duty of Mohammedan princes to pursue the same course.—Thus far is extracted from the *Fetawa Alungeery*, &c.

104. It is necessary here to remark, that in the *Hedayeh* and *Behr ul Rayek*, it is said, "the cultivators of land of our country", in paying money from all the lands, are left to their own discretion, because the quantity of *kherāj* is taken in any thing "that can be its representative;" from whence we may conclude, that it is also allowable for the sovereign of Hindoostan. to receive money from the cultivators, with their consent, in satisfaction of one *saa* on each *jereeb*, (or *beegah*.)

CHAPTER V.

OF AN-ASHIR AND ALL MATTERS RELATIVE TO THAT OFFICE.

105. AN *Ashir* is a person employed by the king to collect

• Arabia.

N

عاشر (105)

Sudekeh

sudekeh, (or road duties) on merchandize; and who is stationed on the public roads frequented by merchants, in order that they may be preserved by him from molestation. It is stipulated in the *Bher ul Rayek* that an *ashir* shall be a free man, and of any Mohammedan tribe excepting that of *Hosheim*.

106. Also in the *Bher ul Rayek* and other books is set forth, that *mal zikat* comprizes two kinds;—1st. Apparent, such as cattle and goods, transported by merchants by the ways where the *ashir* is stationed;—and 2d, hidden, such as gold, silver, and articles of merchandize in their own warehouses.

107. The power of exacting duties on apparent property is vested in the king, or his representatives. Before the king can be entitled to exact *sudekeh*, he must be in a condition to afford protection to the merchants; therefore if rebels possess themselves of a city, or village, and exact *sudekeh*, the king can have no right to demand it again from the merchants.

108. There is also a stipulation that property amounting to a *nissaub**, shall continue not to be subject to any demand for one year. The detail of the *nissaub* is set forth in books which treat of *zekat*.

109. It is moreover a stipulation, that the property be apparent, and the proprietor on the spot; therefore if the property of a person is produced during his absence, the *ashir* is not empowered to exact the duties therefrom.

110. There are also other conditions to be observed, which are set forth in books treating of *zekat*.

111. Rates of *sudekat* which the *ashir* is to exact from merchants are as follows:—From Mussulman merchants the fourth of *usber* or $2\frac{1}{2}$ per cent; from a *Zimnee*, or a *Bennee Taghleeb*, 5 per cent; from a *Hirbee* ten per cent. In exacting this *usber* from *Hirbees* it is to be understood, that they are accustomed to

(106) مال زكوة

(107) صدقات

(108) نصاب

* A certain estate, or number of cattle, for which a tax is paid, (as 100 dirhems, for five camels.)

receive the same rate from Mussulmans; so that if they permit Mussulmans to trade duty free, they are to be allowed the same indulgence; and if they take more or less than *usber* from Mussulmans, the same proportion shall be demanded of them. But if they take the whole property of Mussulmans, it does not become the latter to follow such example, and seize all their goods; but to be satisfied with *usber*. And if it has not been ascertained what is taken by particular *Hirbees* from Mussulmans, in that case also *usber* is to be exacted.

112. Whoever passes the *ashir* whether *Mussulman*, *Zim-mee*, or *Hirbee*, having less than 200 dirhems, the *ashir* has not power to exact any thing from him; whatever he may know of such merchant having other goods in his own house.

113. If a person passes an *ashir*, and says the goods which "I have brought along with me, and those of the same kind which are in my house, have not yet been a year in my possession;" or he says, "I am indebted to people for them;" or he says, "before I commenced my journey I had given to the poor the *sudekeh* due on these goods;" or asserts that another *ashir* who had been at this station in the same year, has already received it, and he confirms his assertion by an oath, the *ashir* shall not exact the *sudekeh* from him: however, if it shall appear that in the course of that year the *Imâm* had not appointed any other *ashir* in that place, his word is not to be taken, they shall exact the *sudekeh* from him: and in like manner if he pretends, that he paid the *sudekeh* after he had commenced his journey, the *ashir* shall exact the duty.

114. If the merchant says he has paid the duty to another *ashir*, and afterwards it is discovered to be false, the *sudekeh* is to be taken, although years should have elapsed.

115. Whatever evidence is required to prove the assertion of a Mussulman, the same shall be required from a *Zim-mee*. If a *Zim-mee* says, I have given the *jexeekeh* to some poor *Zimmees*, his word is not to be taken.

116. If a Mussulman, or *Zim-mee*, on passing an *ashir* along with *sewayim*, says, "I have given the duty due thereon to the poor," the *ashir* shall not listen to his words, but exact the *sudekeh*. The word *sewayim* is the plural of *sayemah* and means cattle, such as camels, oxen, and goats, which during the greater part of the year have been grazing.

117. If a Mussulman, or a Zimmee, with *sewayim* and money passes an *ashir* and says, "these are not my property," his word is to be taken; and if he passes with *Arooz* and says, "I am not carrying it for merchandize," he also may in that case be believed. *Arooz*, the plural of *Urz*, implies goods, and every other article, excepting money.

118. If a Zimmee passes an *ashir* with wine, swine, or hides of animals that died of themselves, intending to traffick with these articles; should the value amount to, or exceed 200 dirhems, the *ashir* shall exact duty on the wine and hides, but not levy any *fudekeh* on the swine.

119. The *ashir* shall not take the evidence of an *Hirbee*, excepting he hath along with him bond-maids, and he asserts them to be mothers of his children; or there be children along with him, and he says they are his own.

120. If a Mussulman, or a Zimmee, passes a road without an *ashir* being apprised thereof, if the *ashir* discovers the circumstance next year, he must take the *fudekeh* of both years.

121. If a person arrives at the station of an *ashir*, with any perishable articles, such as milk, fruits, or vegetables, he shall not exact any duty thereon, although the value thereof may amount to the *nissaub*.

122. If a person passes by an *ashir*, along with goods, stiled *be-za-ût* he is not to pay any duty thereon.—*Be-za-ût* implies goods or tools, that the owner hath lent to another person, to enable him to follow his occupation, and whatever increase or improvement he may make therein, is to be applied to his own expences, the goods being returnable to the owner on demand.

123. If a merchant passes by an *ashir*, belonging to rebels, who exacts *fudekeh* and again passes by the Sultaun's *ashir* at this last place also, *fudekeh* shall be exacted from him.

(117) عروض عرض

(122) بضاعت

CHAPTER

CHAPTER VI.

OF THE JEREEB, AND ZERAA, THE DIRHEM AND SAA, &c.

124. IN law books of authority, it will be found, that the *jereeb* is sixty square royal *zerààs* (or *guz*.)

6 Barley corns in breadth,	} make one	{	Finger.
4 Fingers,			Kubzeh, or fist.
6 Kubzehs,			Common Guz.
7 Kubzehs,			Royal Guz, or zeraa.
60 Royal Guz,			Jereeb.

125. In the *Tebeeyun-ul He-kà-yik*, which is a commentary in the *Kunz-ud-Dekà-yik*, the dirhem is said to be 14 carats of five barley corns each.

126. The *Shereh Wekàye*h says, $4\frac{1}{2}$ *miskàls* are one *ustàr*; 40 *ustàrs*, one *mun*; 4 *mun*s, or 8 *Irakee rutles* one *sàà*.

127. From the *Fetawà Alumgeeree* it is understood, that the *miskal* and *dinàr* are each of the same weight, being 20 carats.

128. In the *Fumma ul Ulloom*, which is a lexicon of technical terms in all sciences, it is said, that the *miskal* contains $4\frac{1}{2}$ *màshbàh*, and that the *ustàr* $1\frac{1}{2}$ *tolah* $8\frac{1}{2}$ *màshbàhs*, by which mode of reckoning, the *Irakee sàà* is equal to 270 *tolahs*.

CHAPTER VII.

OF THE BIET UL MAL, AND ITS OBJECTS.

129. IN the marginal notes of Bhualpee on the *Shereh*

(124) صاع جریب ذراع کنز قبضه چهار انگشت

(125) در تبیین الحقایق شرح کنز الدقایق درهم قیراط

(126) شرح وقایع رطل من استار مشقال

(127) دینار

(128) جامع العلوم ماشه قوله

(129) حواشی چابقی حسب الممفیتین بیت المال

زکوة سوايهم
Wekayeh

Wekayeh and also in the *Husbul Musfiren*, and other books is set forth that the revenues of the *Biet ul Mâl* are derived from four sources. 1, *zekât sewayim* and *usher* with whatever the *âshir* collects from Mussulman merchants. The terms *sewayim* and *usher*, have been already explained, and the detail of the *sewayim* duties is to be found in books under the head of *zekât*.

130. The objects to be benefitted by these taxes are, 1, *fakêr*; 2, *miskeen*; 3, *aumils*; 4, *mokâtebeen*; 5, *debtors*; 6, *wâ-mândigân*; 7, *ebnus sebeel*. A *fakêr* is a person whose property is less than a *nissaub*, or the whole of his property should be the value of a *nissaub*, yet it consists merely of necessities; 2, *miskeen*, is one who is totally destitute of every thing; 3, *aumil*, is the officer who collects the *fudekât* and *usher*; 4, *mokâtub*, is a slave, whose master saith to him, "whenever you have acquired a certain value of property, and give it to me, you shall have your freedom;" 5, the head of debtors, requires no explanation; 6, *wâmândeh*, according to Imâm Abêe Yousef, is a person in such a state of poverty, as not to be able to serve in a religious war; and according to Imâm Mohammed, it is applied to one who is destitute of the means of going the pilgrimage to Mecca; and it has moreover been applied to a student, or any person who devotes his time to religious duties; 7, *ebn-us sebeel*, (or son of the road,) is a traveller, whose property is in a distant country. It is moreover positively enjoined, that a person cannot enjoy the benefit under any of these descriptions, unless he be in a state of poverty. The office where this kind of revenue is received, is called *Biet ul Mâl fudekeh*.

131. The second kind, is the revenue arising from the fifth of the spoil taken from infidels; and the fifth of *moâdin*, or mines, and of *rekaz*, which is treasure under the earth, whether produced or deposited there. The detail of the method of collecting the fifth of the spoil, may be learnt under the head of *Seyir*;* and all particulars concerning mines and hidden treasure, may be found under the article *zekât*.

(130) فقر المساكين عالمين مكاتبين
واماندگان ابن السبيل بيت المال صدقه
(131) خمس غاييم بمعادن ركاز

* *Seyir* is the plural of *Seerut*, which in its primitive sense, signifies regulation, in matters spiritual and temporal. *Seyir*, in the language of the law, more especially applied to the Institutes of the Prophet in his wars, *Hedaya*,

132. The objects to be benefitted by these last mentioned revenues, are orphans, paupers and travellers.

133. The third kind, is *kheraj*, and *jezeeyeh*, and whatever the *ashir* collects from those of the tribe of *Benu Teghleb*, *Muslimen* & *Zimmees*. A *Muslimen*, is a person who is not a Mussulman, but has taken refuge in a Mohamedan country & has dwelt there less than a year. A *Zimnee*, is one, who having agreed to pay *jezeeyeh*, (or the poll tax,) resides in a Mohammedan country.

134. The persons to be supported by these last mentioned revenues, are *cazies*, *mustees*, *mohtissubs*, magistrates, and their dependents, as well as *hafexàn**, commentators on the Koran, teachers, students, and soldiers; — part also is expended on buildings for the accommodation of travellers, in erecting bridges, digging canals, fortifications, and for preventing the invasion of enemies. The office where these revenues are collected, is called *Biet ul Mâl kheraj*.

135. The fourth kind, consists of estates without heirs; and property found on the highway, the proprietor whereof cannot be discovered.

136. This last fund of revenue, is expended in the maintenance of poor sick persons; and providing them with medicines; the funeral expences of those who die insolvent together with the support of *lakeet*, and *âkul jenâyut*, and cripples. *Lakeet* is a living infant, whose parents from the dread of famine, or for fear of being accused of adultery, have exposed it on the public road. *Akul* or *Dee-yut*, is the price of blood; whatever is paid in satisfaction for the blood of a person; and *akul jenayut*, here signifies, that if a person kills or maims another, or cuts off one of his limbs; and such criminal is a pauper, the price of blood in such case, is to be paid from the *Biet ul Mâl*.

137. It is the duty of kings and governors, to keep these four kinds of revenue distinct in the *Biet ul Mâl*, and whenever it happens that treasury of one department is exhausted, to supply the deficiency from one of the others; and when the collections come in, replace the sum so borrowed.

(133) خراج جزیه مستامن ذمی

(134) قضات مدفیان محبتیان حفاظ مفسرین
معلمین مقاتدین بیت المال متعلمین مقاتلین خراج

* *Hafex* is one who can recite the whole Koran by heart.

138.



138. It is also incumbent on them, to distribute their benefits to those who are justly entitled to them; and not to withhold or observe any degree of partiality in the distribution.

139. It is lawful for the sovereign, and his officers, to take from the *Biet ul Mâl*, whatever is required for the service of the state, but nothing farther. It is not advisable for a prince to enrich himself, and it is best not to take even two months together, but to receive monthly whatever may be requisite.

140. If the king should see a *Zimnee* dying of hunger, it behooveth him to grant relief from the *Biet ul Mâl*.

CHAPTER VIII.

CONCERNING MOWAUT LAND.

141. IN the *Jami ur Remooz* which is a Commentary on the abridgment of the *Wekayeh*, and in other books, *mowaut* is described to be such land, as from being deprived of supplies of water, or from an inundation, or some other causes, is reduced to such a state that a man cannot derive any profit from it; such as having become marshy, or impregnated with salt.

142. Waste land, that is not the property of any one, or proprietary land in a Mohammedan country, but whose proprietor is not known, and what is at such a distance from any town or village, that if a person from the extremity thereof should call out with a loud voice, he could not be heard at this waste land, such land is also of the description of *mowaut*.

143. Whosoever *mowaut* land, by permission of the sovereign, becomes the proprietor thereof, even although he be a *Zimnee*; but if he cultivates it without such permission, he does not become the proprietor.

144. In the *Fetawa Alumgeeree*, it is said, that the King has power to grant *mowaut* land in *oktâd*, (or *jaygeer*,) and if the king grants *mowaut* land in *oktâd* to a person and he neglects to cultivate it, he is to be left to himself for three years, after which period, the king may grant it to another.

145. If a person makes *mowaut* land arable, and then another sows it, the first cultivator is the proprietor, the sower having no part therein.

146. In order to answer the description of a cultivator of *mowaut* land, it is necessary that he bring the land to a fit state for

(141) جامع الرموز شرح مختصر وقایہ موات

(144) اقطاع جایگیر

sowing ;

sowing; therefore if a person encompasses such land with stones, or encloses it with grass, and briars, by way of taking possession, he does not thereby become the proprietor.

147. Digging wells for supplying the land with water, clearing away reeds and thickets, enclosing the land with a wall, building a house, and planting trees, are also considered as cultivating *mowaut* land.

148. If a person cultivates more than half of his *mowaut* land, or if he cultivates the centre part, and leaves the sides in the original state, still the whole is considered as being in a state of cultivation.

149. But if he cultivates only half the land, the remainder will not be considered as arable.

150. In cases of alluvion, where a great river, such as the Tigris or the Euphrates, leaves any dry land; if it is reasonable to suppose, that the water will return again, it is not allowable for it to be cultivated as waste land; but otherwise it may.

151. When the king gives a person permission to cultivate *mowaut* land, on condition that the cultivators shall enjoy the profit, but not become the proprietor, in the opinion of Imam Abee Hanifeh, such stipulation is legal.

152. If one person cultivates *mowaut* land, and another cultivates a parcel adjoining to it on all sides; or four persons possess themselves each of one side, all at the same time; then the first mentioned person, may take his choice of either side, for a road of ingress and egress to his grounds.

153. When a person digs a well, or a pond, on *mowaut* land, another person cannot dig either a well or a pond, within their *hereen*, or boundary prescribed by law. The *hereen* is 500 ordinary guz, from each of the four sides of a pond; and of a well, 40 guz.

154. If a person digs a canal in *mowaut* land, the *hereen* on each side, is half the breadth of the canal; and if he makes an aqueduct below the level of the earth, so that the water is not seen from the surface of the earth, the *hereen* in such case, is 500 guz on each side of the aqueduct; but where the water is perceptible, the *hereen* is the same as is allowed for a canal.

155. The rule above prescribed, for the *hereen* of a pond or well, is upon the supposition, that it does not interfere with the right of another; and therefore, if a man digs a well on his

own ground, no other person can afterwards be allowed any *hereen* on that quarter.

156. Whenever any one plants a tree by permission of the Imam, the *hereen* thereof is five guz, within which distance, no other person is allowed to plant.

CHAPTER IX.

UNDER WHAT CIRCUMSTANCES DAR-UL ISLAM, MAY BECOME DAR-UL HIRB.

157. In the *Fusool Amadee*, and in the *Shereh Mukhtassir Wekayeh*, compiled by *Mulla Abdul Ali Berjendi*, and in other books, we find that *Imam Azum** says that *Dar-ul Islam*,† can not become *Dar-ul Hirb*,‡ without the concurrence of three things; viz.—1, a plurality of gods being worshipped there; 2, where the *Dar-ul Islam* is adjoining, to the *Dar-ul Hirb*, so that there is not any Mohammedan city intervening;—3, where there is not remaining in the *Dar-ul Islam* one Mussulman or *Zimnee* enjoying *Uman Ewwul*: The signification of *Uman Ewwul*, is where not any individual Mussulman, or *Zimnee*, has confidence in his personal safety; or where every Mussulman and *Zimnee*, comes under the dominion of polytheists; and until these three circumstances concur, *Dar-ul Islam* cannot be converted into *Dar-ul Hirb*; because a city is *Dar-ul Islam* by the currency of Mohammedan laws; and therefore, as long as any part of these laws continue to be observed, such city is *Dar-ul Islam*.

158. *Sheikh ul Islam Ispeehapae*, in his book entitled *Mubfoot*; declares, that as long as one single Mohammedan law continues in force in any town, that place is *Dar-ul Islam*, and cannot become *Dar-ul Hirb*, till every sign of its having been *Dar-ul Islam* has disappeared; and he adds, that *Dar-ul Hirb* by the re-

(157) فصول غمادي شرح مختصر وقایه ملا عبد العلي برجندي

امام اعظم دار الاسلام دار الحرب امان اول

(158) شيخ الاسلام اسپيچاپي مبسوط مانتقط قاضي

* The great Imam, the title of excellence given to Hanifeh, by his followers.

† The land of Islamism, or a Mohammedan country.

‡ Or the seat of war.

moval of a few impediments, so that the Mussulman laws obtain force therein, becomes *Dâr-ul Islam*.

159. And in the *Multuckut* it is asserted, that Mohammedan cities, in the possession of infidels, are doubtless *Islam* territories, and not *Hirbee*, since the infidels do not govern by their own laws, the cazies, there, being Mohammedans; and kings, who are subject to infidels, through necessity, are nevertheless Mussulmans; and in every city having a Mohammedan governor on the part of an infidel, it is lawful for such governor, to establish public prayers, to observe festivals, collect tribute, and appoint cazies. And in a city where there is no Mohammedan governor on the part of infidels, it is lawful for Mohammedans of themselves, to hold congregations on Fridays, to celebrate festivals, and to elect a *cazee*.

160. It is the duty of Mohammedans, under the last mentioned circumstances, to unite in petitioning the prince of the country, who is not a Mussulman, that a Mohammedan governor may be placed over their city, in order that all apprehensions of disorder and dissatisfaction, may be removed.

161. But according to the sentiments of the two Imâms, *Abee Youssef*, and *Mohammed*, the *Dâr-ul Islam* may become *Dâr-ul Hirb*, from the single circumstance of the laws of infidels being enforced; they not having considered the concurrence of any other circumstances as necessary to form this description. — For say they, the *Dâr-ul Hirb*, is converted into *Dâr-ul Islam*, by the introduction of Mohammedan laws; so the latter is changed into the former, by the contrary practice.

(161) امام ابو يوسف امام محمد

*Cursory Remarks on Places in the Peninsula and on the
Continent of Hindoostan. By W. Hunter, Esq.*

TRIVATORE.

This is a very considerable village, in which part of the Bengal Detachment was cantoned, in the year 1783. It lies about five miles to the northward of Madras, and is inhabited almost entirely by Brahmens. In the center of the Town is a large Hindu Temple, the sanctity of which had never been violated by the enemy during the war. It is of the same form with the other Pagodas in the Carnatic, i. e. a square inclosure, surrounded with a wall about 20 feet high, the only entrance into which is in the middle of one of the sides, and over this entrance is built a Tower, consisting in some of nine, in others of seven stories, &c. and these stories diminish as you ascend, as well in height as in breadth. The entire form of the Tower is that of a solid figure, the base of which is a rectangle, having its two longest sides before and behind; the fore and back faces are trapezia, having the top a little narrower than the bottom, and the two lateral ones, are two isosceles triangles. It is totally covered with a great variety of sculpture. Within this enclosure is a small square building, into which you enter by a door facing the main gateway. Here you find porticos on each side; and farther on, a small round dome, which on the out side, is distinguished by a top, of a globular form. This is the *sanctum sanctorum* of the Temple. In this the principal Idol is placed; and on each side of the door, which leads into it, you generally find the figures of inferior Deities, carved in stone, which are placed there, as it is said, to guard the entrance against those whose presence would defile the Mansion. On each side of the principal gate of the Pagoda is a set of apartments which communicate with one another. The entrance from the ground-story of the
Tower

Tower to the next above, is by a trap door, to which you ascend by a wooden ladder; but in the following stories the communication is made by a kind of turnpike; the steps, which are of stone, being laid close to the wall.

At the top, is an opening or door, and thence you command an extensive and delightful prospect.

Trivatore is surrounded with fields producing rice, and the Village stands in the midst of a large grove of Cocoanut Trees, (a) which are interpersed with the Palmira or Toddy, (b) the Tamarind, (c) Mango, (d) and Areca or Betle-nut (e) Trees. It is within half a mile of the Sea, and is well supplied with excellent fish. The inhabitants are numerous, and if we may judge from the goodness of their houses, are opulent. These houses are built of brick, plastered and white washed, and covered with tiles. The streets are wide and regular.

ONGOLE.

The capital of the district of that name, is a large and populous Town, to the northward of which is a small quadrangular Fort. It is built of mud, has round bastions, a ditch and a very slight covert way. Close to it is a large lake, which, in the time of the rains, communicates with the ditch.

Close to Ongole are some hills, in height about 230 feet, composed of a stone which is very rich in iron. Some real magnets have been found here. The whole soil in the neighbourhood is a red sand, in some parts black, all of which seems to contain metallic particles. The black sand is principally found near the foot of the hills, in ravines which have been formed by water running down from the rocks. Some of it is so rich as to be almost totally lifted up by the magnet.

(a) *Cocos Nucifera*. (b) *Borassus Flabelliformis*. (c) *Tamarindus indica*. (d) *Mangifera indica*. (e) *Areca Catechu*.

About two miles from Ongole, is a curious contrivance for raising water, by means of a large leathern bucket of a hemispherical form; with a hole in the bottom, to which is fixed a pipe, also of leather, about five feet long. For suspending the bucket a frame is fixed in the following manner:

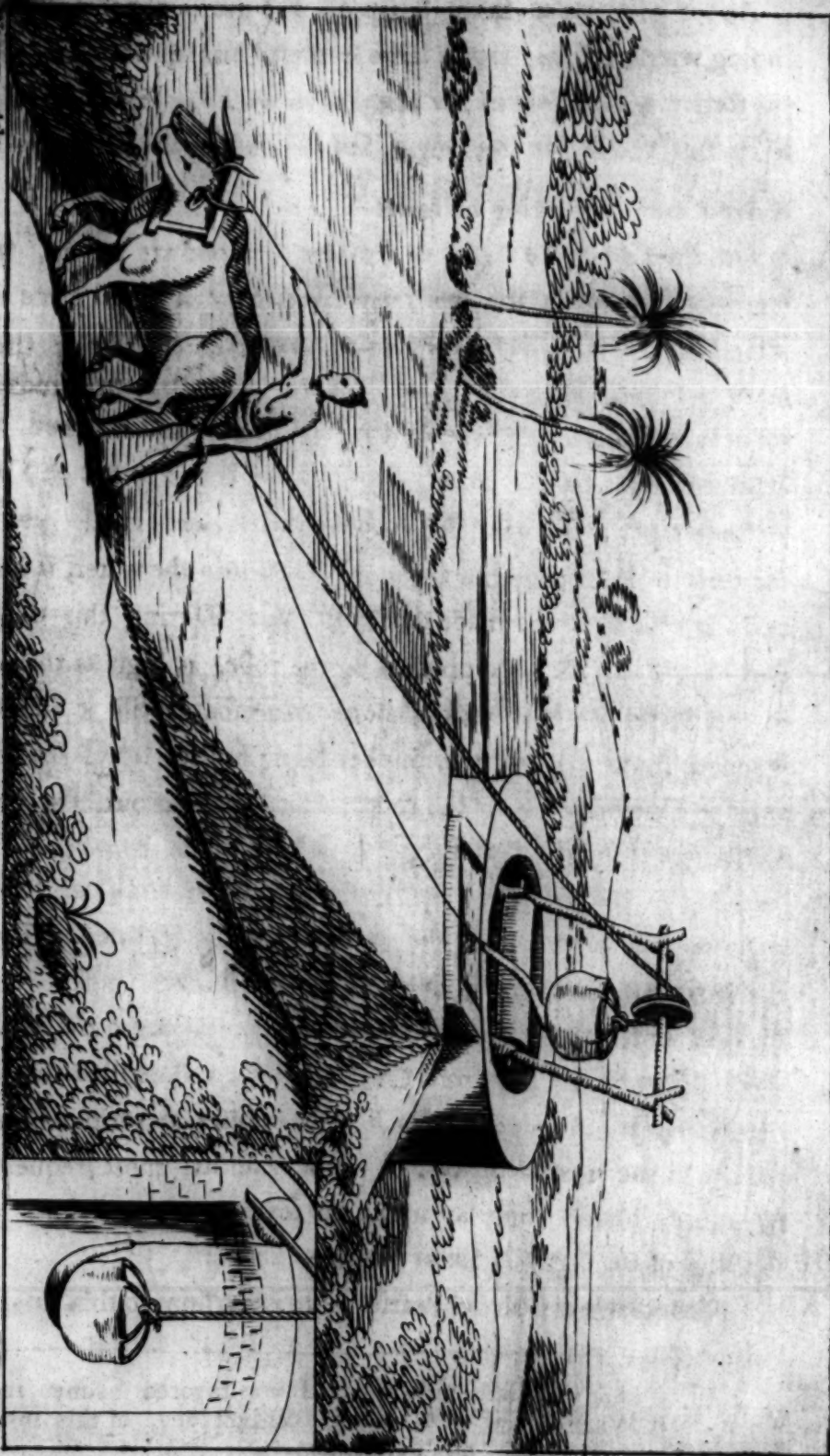
On the side of the well, two pieces of wood are put up, inclining a little towards the well, and joined by a cross piece at top, which supports a pulley above it; and between the feet of the two posts is a wooden roller. The bucket is hung, by cross rods at its mouth, to a rope, which passes over the pulley, and is yoked, at the other end, to a pair of oxen; another rope is tied to the end of the leathern pipe, passes over the wooden roller, and is also yoked to the oxen. When the bucket is let down into the water, it is filled, and then the oxen are made to draw it up. During this time, the end of the pipe being supported by the rope, as high as the surface of the water in the bucket, none can escape, till it rises to the wooden frame; when the bucket being hoisted up to the pulley, and the pipe drawn over the roller, and stretched out, the water is discharged through it, and a canal is here made to receive it. As soon as this is done, the oxen are made to move backwards, to lower down the bucket, and the same process is repeated. To give the oxen more power, in drawing up the bucket, when full, the tract, in which they go, is cut sloping outwards from the well. (f)

In a line N. 56, W. from Ongole, lies a hill, called the *Speaking Mountain*. The people say it makes noises, at various times, generally at the interval of two or three months, most frequently in the rainy, though some say in the hot season. At the same time a shaking of the Earth is felt at Ongole.

I accompanied Colonel Pearse, in an excursion to this mountain,

(f) The annexed plate with which I was favored by my ingenious friend Mr. Warren, will give a more distinct idea, of this invention, than can be conveyed by any description.

which



F.D. sculp.

which is situated two miles beyond the village of *Chicourtie*, the distance whereof, from Ongole, is fourteen miles, seven furlongs.

We encamped at *Chicourtie*, and next morning, at day light, reached the bottom of the Hill.

It may be divided into three regions. After a very steep ascent we got into a valley, from which we could see a peak, on the left hand, which in this position appears to be the top of the mountain: but on ascending further, which is done by a very rugged path, we got into a second valley, at the end of which, we discovered another peak, higher than the former; and on climbing this, the summit of the mountain appeared a good way further on, and in height about 100 feet above this peak. We arrived at this summit at half an hour past seven o'clock. By an observation made with the Barometer, in a Plain, about 30 feet below the top of the Hill, that Plain was found to be 1822 feet above the bottom, by Sir George Shuckburgh's Rule, and 1796, by Colonel Roy's. By an observation, made at the South bank of the Manaite, within two miles of the Sea, and very little above its level, the bottom of the Hill is found to be higher by 209 feet; whence its top is 2061 feet above the same level. About half past ten got to the bottom.

The day, being cloudy, obscured a most extensive prospect, which we should otherwise have had. The Sea, in particular, opens to view, by the time one has got half way up. However the clouds exhibited an entertaining scene. We were totally enveloped in one, which was carried along by a strong wind, with great velocity, and appeared like a very small rain, but the particles were so minute that they could not be seen on any object exposed to them: it only occasioned a little dampness. It was attended with repeated flashes of lightening; and, from this elevation, we enjoyed the interesting spectacle of clouds, rolling below, in accumulated volumes, sweeping the plain with violence, and discharging, upon it, a torrent of water. The heat at the top of the mountain, was

75 $\frac{1}{2}$ °

75½° of Farenhiet's Thermometer; when we descended to the plain we found it 110°. In one part, not far from the top, some water trickles down, and forms a small lake; from which it flows onwards, till it reaches the plain, where it probably gives rise to a river that lies not far from the hill.

Though we could not discover any Crater, in the small part of the mountain, which the time permitted us to visit, yet we met with sufficient indications of its having suffered violent commotion. Large fragments of rock are, in many places, piled on each other, perfectly loose and irregular, with chinks between them, which can be seen to penetrate very deep into the substance of the mountain. In particular, the two peaks, mentioned above, are immense heaps of this kind. These circumstances, of its structure, tend to render probable the [testimony of the neighbouring inhabitants, with regard to noises heard from the Hill, and earthquakes that accompany them.

The rock is of a gritty nature, and every where, as far as I could discover, of an uniform texture.

R AJAMUNDRY,

Is a Town situated on the eastern bank of the Godavery, and chiefly inhabited by Musulmans who have several mosques here.

The remains of the Fort stand close to the side of the river, the bank of which, at this part, is rocky and very steep, whereas on the opposite side it is mud, and lower down on this side sand. The height, from the top of the bank, to the surface of the water, in the beginning of June, was fifteen feet; but the inhabitants say, the river rises, when full, to within a foot of the top. The rampart is of a great height, built of earth, and of such a thickness that being now covered with grass on the inside, it has, in many parts, the appearance of being natural. The parapet is built of a very tenacious,

cious mud, mixed with pebbles, which make a very coherent mass, a good deal resembling in appearance the plumb pudding stone. Within the Fort, is a moderen house, with gardens, and a bath, in good repair, but now uninhabited. And on the rampart, facing the river, is built a room, with windows on all sides, which is cool, even in the warmest weather, and commands an extensive and delightful prospect.

Here is a manufacture of coarse cotton cloth,

VIZAGAPATAM

Is situated in a valley, close to the Sea, and almost entirely surrounded with hills. On one of these, which commands an extensive prospect at Sea, is a look-out house, from which signals are made, when any vessels come in sight. This Hill, or promontory, is called the *Dolphin's nose*. Almost close to the sea, is a small fort; but incapable of defence. The town, which lies to the northward of this, is large and well inhabited, and the population is said to be continually increasing.

Vizagapatam is the head of a district, which extends from Satiavaram to the southward, as far as Chicacole, and is the next in consequence to *Masulipatam*. The council consists of the Chief and four Members.* There are besides, six assistants, a Surgeon and Surgeon's assistant. The head quarters of the Troops, in this district, are at Chicacole, but two Companies are always stationed here, to do duty in the fort.

The principal revenue of this district arises from the manufacture of Cloth, particularly Long Cloth and Izaries, which however, are not so fine as those made to the southward. *Ankapillee* is one of the principal manufacturing Towns. In the town several mechanical trades are carried to a high degree of perfection, particularly the working in wood and ivory.

(g) What is said here refers to the year 1784.

Here I saw a dwarf who was deservedly looked on as a great curiosity. At some distance he appeared to be a child of 7 or 8 years of age, till the inspection of his face showed the mistake. Dwarfs are commonly deformed, some parts are distorted, others out of proportion. This man, in his make, was perfect Symmetry: this strikes one at first sight, and the following dimensions, which were taken exactly, confirm the testimony of the eye.

	Feet,	Inches,
Height, without Shoes, or Turban,	3	2
Length of the Leg, measured from the ground to the middle of the knee-pan, when the Leg is perpendicular, and extended		10
Length of the foot		5 $\frac{1}{2}$

He was perfectly straight, and his head (at least to the eye) exactly proportioned to his Body. His Ears were remarkably prominent. From the appearance of his face, you would judge him to be about 60 or 70 years of age, he himself said 100. He said he had six Sons, and three Daughters; he was accompanied by one stout young man, whom he called his Son; but as to these circumstances, I have heard no confirmation of their truth. The man got his living by showing his person, and no doubt found it his interest to throw as much of the marvellous as possible into every circumstance regarding himself. His left eye was quite opaque, and he said that he had no sensation from looking at the sun with it. The other seemed to be degenerating fast into the same state. He had a very grey beard, and almost all his teeth had fallen out. His voice was rough and manly.

Here I shall annex a short account of two other dwarfs, whom I have had the opportunity of examining.

The second was at Midnapore, equally well proportioned with the foregoing; and much resembling him in shape and feature. His dimensions were as follow:

	Feet,	Inches,
Height,	3	4 $\frac{1}{2}$
Length		

Length of the Foot, 6

of the Leg, 1

The third was at Agra, a Musulman of the Shekh cast, and a native of Moradabad in Rohilcund. His name was *Nuttu*, and he exercised the profession of cleaning ears. He said he was aged 22, yet his face, particularly under the eyes, was a good deal wrinkled, and he had a pretty strong black beard. His dimensions were as follow:

Height when standing erect without shoes or } 4 Feet,
Turban,

Leg measured from the ground to the middle } 1 1/2 Inches,
of the Knee-pan,

Foot. 7

He was rather of a slender make, and the size of his head well proportioned to that of his body.

He said his Father and Mother were of the common size, and that he had Brothers and Sisters of the middle stature. He was the youngest of the children; his father died about 8 years ago, and was then aged between 40 and 50. The man himself said he had never been married, but was contracted to a girl of seven years of age.

About 5 1/2 Miles from Vizagapatam, in the direction N. 31 W. is the hill of *Semachillum*, celebrated as a place of Hindù worship. I am favoured with the following notices, respecting it, by a gentleman, who examined the Spot. You ascend, about half way, by a regular flight of stone steps, to a Gateway, between two rocky projections of the mountain. On the left hand of this gateway, a cascade is formed, by a water course, which, coming from a spring, near the top of the mountain, is conducted over the Building, and loses itself in the thickets below. Farther, on the steps lead to some of the Temples, which are decorated with various figures. One, in particular, has two or three ranges of curious Columns, the *alto* and *basso relievos* on which are superior to most specimens of that kind

kind in India. In this was placed a Cage, wherein a huge monkey was confined. The height of the hill is about 2000 feet above the level of the sea. Half way up, and near to the Temple, is a village, beyond which the steps do not continue. The temple is consecrated to *Hanuman*, of whom the Animal in the Cage is emblematical.

VIZANAGARUM.

The Town is large, and contains some very good houses, built in the Malabar taste: the rest are huts, thatched with Cajans. (h) Here is a square fort, pretty extensive, with four round bastions, and a wet ditch, but no Glacis, or outworks. There is one Gate, in the middle of the eastern face. The wall is built of stone, but the scarp and counterscarp of the Ditch are of mud, and in many places very much broken down. Close to the Ditch, on the north side, is a Machine for making rockets. The frame contains ten and the materials are driven home, into the head of the rocket, by heavy wooden bars, which are lifted, by pins, fixed to an axle, which is turned round by men. There was one very material defect in the contrivance, which is, that one half the number of bars were lifted and discharged at the same time; by which means the resistance, at different periods, in one revolution of the wheel, was very unequally distributed. This fort is the residence of the Rajah Vizaram Rauze, (i) who has, adjoining to it, a very pleasant Garden, furnished with a great variety of beautiful Shrubs, and laid out in an elegant taste. It was watered by means of a machine exactly similar to that described in the neighbourhood of Ongole.

(h) The leaves of the *Borassus Flabelliformis*.

(i) Since killed, in an action with our Troops.

PURSOTEM-CHATTA.

Is a large and populous Town, on the sea shore, about twenty-one miles to the north-eastward from Manickapatam, where the Chilka Lake communicates with the Sea. From the goodness of the houses, it has the appearance of opulence; for which it is probably indebted to the donations of pilgrims to the famous temple of *Jaganaut*, which stands on this spot. Between the Lake and this place, is a tract of barren sand; but no sooner do you get beyond the Town, to the northward, on the road to *Almedpoor*, than you enter a close country, of a clayey soil, well cultivated and inhabited.

The celebrated temple is a square Area, of about 200 yards, each face, surrounded by a wall of considerable height, on the outside of which is a walk, shaded by Plantain (j.) Trees, and enclosed with a low wall. On each side of the area is a gate; and these look to the four cardinal points. Near to the east wall, within the Area, is a Tower, 214 feet in height. It is nearly of the form of a sugar-loaf, is decorated with variety of sculpture, painted white, with some streaks of red, and has a globular ornament at top. Between this and the opposite wall, are two other Towers, but much lower than the first. Before the eastern gate, stands a pillar, about 50 feet high. It is a single piece of black stone, supported on a base, which consists of several steps, and crowned at top with a kind of capital. The base is curiously carved. It was brought, about the year 1780, from the Black Pagoda, which lies to the northward of this Place; but the natives say it came, originally, from Burdwan, and was transported at a great expence (k.) Within the north

(j) *Musa paradisiaca*.

(k) The description given in the *Ayeen Akberi* (v. 2. p. 17.) of the pillar placed before the gate of the Temple of the Sun, agrees with that above delivered; and gives us reason to conclude that the *Black Pagoda* is the ruin of that stupendous edifice.

Gate, on each side of the entrance, is the figure of a white Elephant, as large as the life.

To the northward of the Temple, at the end of a very broad and regular street, in which are many good houses, belonging to the Brahmans, is an artificial Tank, about 169 yards square, enclosed by a stone wall.

To the westward of the Temple is another Tank, smaller than the former; but, the ground here being higher, there are several steps, for descending to the surface of the water. Near the edge of this Tank, are two small Temples, in which lamps are kept constantly burning.

About the same place is a large figure, cut in stone. The head, above the nose, resembles the human: the nose is very prominent, and pointed; but the mouth is excessively wide, like that of some beast of prey. Below the nose, are two enormous whiskers. The body resembles that of a lion. Between his fore-legs, appears the head of an elephant, the body of which lies under that of the monster, and is about half his size (l.) Several figures, of the same kind, but smaller, are to be seen, in the adjacent parts.

Near to this, are erected several stones, about three feet high; on each of which is formed, in *alto-relievo*, some particular figure. Of these, the most remarkable represents a woman, who seems to be dying, of famine, or some lingering disease: On her head is placed a skull, and round her neck is a chain, composed of skulls. Her features are the most ghastly that can be imagined: the eyes, sunk deep in their sockets; the cheek-bones, very prominent; in short, a true *facies hippocratica*. The breasts are pendulous and perfectly flaccid; the ribs seem almost bare, and the belly is retracted, towards the spine. The thighs and legs present nothing but skin and bone (m.) She sits cross-legged, on another human figure, which

(l) This is described under the name of the Indian Sphinx, by Colonel Pearse, in *As. Res.* v.

(m) This figure, except in the article of sex, agrees with that of *Iwara*, in Sir W. Jones's essay on the Gods of Greece, Italy and India, and doubtless is meant for *Cali*, the consort of the Stygian Jove. *Asiatic Researches*, vol. 1, p. 249.

is lying along. This figure is plump, and has every appearance of being very young excepting that it has a pair of large mustaches.

At some distance from this place, and nearer to the great Temple, is a square plat form, raised about ten feet from the ground; and in the middle of this are erected two pillars; joined, at top, by a kind of arch, which resembles the gothic, but not exactly: for each of the sweeps, of which it is composed, consists of three smaller arches. The whole is adorned with variety of sculpture. The stones, of which it is composed, are fastened together, by clasps of iron, and into different parts of it, are fixed rings, of the same metal. At a short distance from Pursotem, on the road to Ahmedpoor, you pass a bridge with eighteen Arches, whence the rivulet, over which it is laid, is denominated *Atarah Nalah*. It is of stone; the arches are very narrow, their piers being pillars, joined by small arches at top.

CUTTEC

Is a pretty large City, but irregularly built; the streets narrow, and the houses, in general, of a mean appearance. Yet here is a Mosque, which is a beautiful piece of architecture. At the north end of the Town is a Fort, and another to the south. The last, named Laulbaug, is the most considerable. It is nearly a square; only that the side next the Town has a square bastion in its middle, and the two parts of it make a very obtuse angle; so that the whole may be considered as an irregular Pentagon. The wall is of Stone, but seems to be very thin. However, it is surrounded with a very broad wet ditch. This ditch is much broader on the side next the Town, than on the opposite one, which is within a few yards of the *Gunjoory*. As it appears to be considerably above the level of the river, it probably might be drained into it at this place. There are no out-works, nor glacis. This is the Capital of that part of Orissa which belongs to the Rajah of Berar.

DALMOW

Is a very extensive Town, stretching about a mile, along the north Bank of the Ganges, upon a rising ground, which is so uneven, that almost every house stands on a separate hillock, and forms a little fortress, by itself. In many, the brick-work is continued, down the sides of these hillocks, and seems to lie in several Strata, as if the present houses were built on the ruins of former ones. The Town is so full of trees, many of which seem very old, that almost every inhabitant may sit under his own. A lofty rock, which commands a prospect, of vast extent, over the river and inland country, is surrounded with a wall, by way of fort, and in this the Fowzdar, who is a Hindù, resides. Near to the Town, are many monuments, which appear to be of Musulman construction. Particularly one Durgah, situated in a grove of venerable trees, and dedicated to the memory of Mukhdqom Moulana Buddr-ud-deen Budr aulum, a holy man, for whose memory the inhabitants profess great respect. They could, however, give us no account of the time when he lived, or of his history. This is a square platform, raised to the height of about 20 or 30 feet, with a round tower at each corner. You ascend to it, by two magnificent Stair cases. Over the door, through which you enter from the principal Stair Case, was a Stone, with an Inscription, in Arabic Characters, but the Gate fell down, some years ago, and the stone was broken in two, by the fall. The Gate has been lately repaired, but the stone, instead of being restored to its former place, is left on the Ground. The letters are in relievo, several of them are effaced by time, and others totally removed by the fracture of the stone.

The tomb of the Saint stands under a pavilion of stone, which is surrounded by a wall.

Near

Near the Door of the Durgah is a plain Stone, even with the surface of the earth, on which is the following inscription.

تاریخ وفات مرحومی مغفوری میرزا شکر الله رحمه الله
 کرد شکر الله دنیا را وداع
 از جهان دل کند سوی باغ شد
 سوخت داغ چند بر دلها و رفت
 زمین سبب تاریخ فو تش داغ شد

This is a kind of Chronogram not uncommon in eastern Inscriptions. The following is a literal translation. "The date of the decease of him to whom mercy hath been shewn, whose sins are forgiven, Mirza Shukurullah. Praise be to God (*Shukurullah* in allusion to the man's name) he has bidden the World farewell: From this World (full of) heart-piercing (Sorrows) he has gone towards the Garden (of Paradise). Such a burning Wound was inflicted on the hearts (of his relations) that for this reason the date of his Death is داغ (Dagh a Wound, a Scar) د is four, / one غ one Thousand; so that the year is 1005 of the Hejira or A. D. 1596.

The country about Dalmow is in a state of better cultivation than most of those hereabouts, and the fields are full of cattle and of people: every thing wears the appearance of opulence and population.

BENARES.

The Mosque, at the two ends of the front of which are the famous Minarets, is close to the River side. It was built by Aurungzebe, on the site of a Hindu temple, destroyed by him. The Area,

Area, before the Mosque, is a considerable height above the level of the River: you descend to that, in the dry season, by 92 Steps, which are on an average ten inches each: you ascend to the top of the mosque by 43 Steps; from thence to the top of either Minaret by 87 Steps, both these last are steps of 1 1/4 Inches.

Hence we have the following demension :

	F.	I.
Height from the water edge to the Area.	76	8
— from the Area to the top of the Mosque	41	3
— from thence to the top of the Minaret	83	4
Whole height from the waters edge to the platform on the top of the Minaret	201	3
Above this are pillars and a Cupola in height about 12 feet,	12	0
	213	3

The Minarets are of an octagonal form, and are not above 6 feet in diameter.

In the right wing of the Mosque (as you enter it) is the following inscription on a stone.

ورسلطنت شاه عالم پادشاه
 بامر امیر البهاک عماد الدولہ کوریر جنرل
 مستریشن بہادر جلالت جنگ سنہ ۱۱۹۸
 یک ہزار و یکصد و نود و ہشت ہجری نصیر الدولہ
 علی ابراہیم خان بہادر حاکم شہر بنارس ترمیم نمود

Opposite to the city, on the right bank of the river, is *Ramnagar*, where is a garden belonging to the Rajah of Benares. It is laid out with regular walls terminated by arcades, artificially cut in a hedge.

At

At each corner of the garden wall, is an octagonal tower, terminated above by a Cupola. The Palace is retired within the garden, in front of which is an elegant Tank, the side of which is equal to the front of the garden. At each corner of the Tank, is a Tower, similar to those at the garden; and on the left hand of the Tank (supposing the spectator to be seated at the palace) is a bathing place for the women of the Haram. On the right is an octagonal building, decorated with a great variety of sculpture. It was intended for a place of worship, but remains unfinished.

JOWNPORE.

The great Mosque at this place, is said to have been erected by Shah Hussein Shirkee. The building is of hewn stone, the length of the front ninety paces. It consists of a square apartment in the middle, with a dome above. At each end are two apartments, one with Pillars, the other without them. A stair goes up to the roof on a level with the base of the dome. The breadth of the middle apartment is carried up, in front, to a height, as great as that of the dome; forming a screen, which contains a gothic arch, going up to the very top. The arch however, only penetrates a little way through the thickness of the screen, except where it is perforated by the door, and seventeen windows. By stairs, contained within the thickness of the screen, you may ascend to the top of it. At each end, is a pretty broad platform, on which a person may stand, and enjoy a bird's eye view of the Town, with a prospect of the Country round, for many miles.

Here is a bridge over the river *Goomty*, consisting of fifteen arches. The river here being divided into two channels, there are ten arches over the channel next the Town, and five over the farther one. The height of the Bridge, from the surface of the water, in the dry season, is twenty nine feet, but during the rains, the river sometimes rises so high, that boats can pass over the bridge. The width of one arch is ten feet: For two thirds of their height, the sides of the
arches

Arches are right lined, and parallel. Then the piers are joined by an arch, which resembles the Gothic, in having an angle at the top, but differs from it, in this, that each side of it has a double flexure, being at the bottom, and for three quarters of its length upwards, convex on the outside, but at the top having the convexity turned inwards.

CANOGE.

The Moslem Historians relate, that this City was founded by *Soorej*, who was contemporary with the famous *Rustum*. *Rustum* having expelled *Feeroze Rai*, who had received the Empire of Hindoostan, by lineal descent, being the fifth, in the direct male line, from *Hind*, the son of *Ham*; the vacant throne was occupied by *Soorej*, who came from *Sind*, and having founded *Canoge*, made it the place of his residence. They farther say, that in the time of *Malden*, who is the sixteenth prince, in succession from *Soorej*, the population of *Canoge* was so great, that there were 30,000 shops for the sale of *Pan* or *Betel*, which, at the computation of one for every 50 people, will give one million and a half inhabitants. The remains of the City cover an extent of several miles, but the greatest part of the Buildings, are level with the ground; it is with difficulty that their foundations can be traced. In other places, even this is altogether impossible, the ground having been ploughed up, and sown with grain, and this probably done yearly, for a long period of time. Yet even here, the surface is entirely covered with fragments of bricks, and indeed may be said to be principally composed of them; which exhibit evident traces of that ground having been formerly occupied by buildings.

At the lower part of the Town, near the bank of the River, on a rising ground, is a square building, with a Cupola, and surrounded by a pretty high wall. It is erected to the memory of *Mercud Shekh Naga*: as appears from the following inscription, over the gate of the outer wall.

این روضه با صفا که فردوس نشانیست
 زان گوشه نشین که اثر شاه مردانست
 مرقد که شیخ ناکه فیض حق بود
 تاریخی مکان فیض آباد از آنست
 با تمام رکن الدین دولاری میان قریشی کتب
 رکن الدین بن علاء الدین عثمانی ۱۰۰۹

From this Inscription, it appears, that the monument was erected in the year of the Hejira 1008.

A little farther up, and at a distance from the river, is a small enclosure, which is said to be of great antiquity, and contains the tomb of Mukhdoom, a saint who is held in veneration by the people here. Close to it are the remains of a Mosque, within which is a Persian inscription, the words of which cannot now be made out distinctly.

A good way farther up, and nearer to the river, is the fort of *Canoje*. It stands on an eminence, that commands every extensive prospect of the country, all around; and has been surrounded with a strong brick wall, with bastions, but that is now very much broken. It is the residence of the Fouzdar.

A little way below the fort, is a large Durgah, which stands on ground raised to a very considerable height, but whether by nature or art, is uncertain. The sides of this eminence are externally faced with hewn stone. You ascend to the door by two flights of Stairs. The Gate is on the side that looks away from the River. This Gate consists of an external arch, of the Gothic form, resting on two fluted Columns, but its opening is contracted by mason work, terminated above, not by an arch, but work of a complica-

ted and irregular form; though an exact correspondence is observed between the two sides. The carving, on this work, exhibits, a considerable skill in the artist.

On the right hand, as you enter the Gate, is a square building, with a Cupola on the top, and square turret on each corner; each of these turrets is terminated by a small Cupola. Within this building is a square Tomb.

Fronting the Gate, is another square building, terminated above by a Cupola, with a small Minar on each corner. Within it are four Tombs, and a stone, which has fallen from above the outer Gate, with the following inscriptions:

این سنگ بدیع که آمد از پهرخ بر تراست
وین طاق بی نظیر که بازایب و زیور است
گشته بنا به عهد هانیون حسین شاه
کندر زمانه ذات جلیش مظفر است
ترتیب کرد شاه هری خان فتح خان
گمر فضل حق جهان همه او را مسخر است
بادا هزار سال جیانش فلک یگام
کین ملک بر دوام بذاتش مقرر است
هرشتا دیک و نه صد از هجرت رسول
تاریخ و سال کشت زماه پیهمبر است
بانی طاق سید راجوی بن جلال کافاق

کافاق از جالش خوشتر مزور است
کاتب حروف عامم مکین که و نحیف
امیدوار مغفرت از حضرت اکبر است

On the side opposite to these two buildings, is a long Gallery, having in front ten Pillars, joined at top by Gothic arches; behind these are two more entire Rows of higher Pillars, and three broken rows (each having three Pillars at the end nearest the Gate, and and five at the other) all these Pillars are joined above, by circular arches. The space where two Pillars are wanting in each of the broken rows, being a square, the side of which is three times the interstice between two contiguous Pillars, has been covered with a cupola, but that has fallen in. The Pillars are octagonal, and the front ones are elegantly carved. At the four corners of this Gallery, are small turrets, and through one of these, is a passage, by a stair, to go on the top of the building. In the Area are many small tombs.

But the most considerable Durgah is one consecrated to Shekh Cubeer called Bala Peer. It is a platform, built of hewn stone, of the height of about twelve or fourteen feet, in length 140 feet, and in breadth 98. Upon it stand two square buildings, exactly alike in form and dimensions, being terminated by Cupolas at Top, and having a square Tower on each corner. That on the left, as you enter, contains four Tombs, the largest of which is that of Bala Peer, the other three are those of one of his sons and two of his Nephews. Over the Door of this Mausoleum is the following inscription.

این کنیز عالی در زمان دولت نواب بهادر خان ابن
دریاخان افغان غوریه تعمیر یافت

این کنیز عالی در هزار و پنجاه و هفت هجری در عهد سلطنت
ابوالمظفر شهاب الدین محمد صاحبقران ثانی شاه جهان
بادشاه غازی تعمیر شد

تاریخ وفات حضرت شیخ کبیر بالایی برین حضرت شیخ
قاسم قادری

مشته ز هجری سال هزار و پنجاه و چار
دوشنبه و ده و دو بود از مه رمضان
که پیر کامل و قطب زمانه شیخ کبیر
سپهر علم و عمل بحر دانش و عرفان
بگفت داعی حق را اجابت لبیک
روانه کرد روان را بر روضه رضوان
بادشاه غازی تعمیر شد

روضه فیض بخش شیخ کبیر
در حقیقت بود دهرشت برین

یافت

یافت توفیق این عمارت خوش
 شیخ مهدی سپهر صلیق و یقین
 همت در لفظ نغمه تار پخش
 بیگان الف و سبعة و خمسين
 تاریخ وفات شیخ قادر بن شیخ کبیر
 شیخ قادر چو رفت از عالم
 گریه کردند جملة اهل الد
 سال تاریخ از خرد جستم
 گفت بشمر وفات قادر شاه سنه ۷۹۱

The building on the right contains three tombs, the middle and largest being that of the son of Bala Peer, and the other two those of the sons of that son, this has over the door the following inscription:

این گنبد عالی و قبه متعالی در عهد سلطنت خسرو دین پناه
 ابوالمظفر محی الدین محمد اورنگ زیب پادشاه غازی
 تعمیر یافت

تاریخ وفات حضرت شیخ محمد مهدی بن شیخ کبیر بالا پیر
 بن شیخ قاسم قادری

هزار بود و هشتاد و هشت از ان بجزرت
 گذشت شانزدهم روز از محرم ماه
 شب سه شنبه و هنگام صبحدم بوده
 که آن محمد مهدی سپرد جان باشد
 این قبه پرنور و کنبد با تجلی طور مصباح پاک و مرقد
 عطرناک قطب ربانی سلیمانی قادری قدس اسرار
 و ر. ۸۰۱. هجری تعمیر شد

The father of this Bala Pêr, mentioned in these inscriptions, was Shekh Casim Cadree, who is buried and has a monument erected to his memory at Chunar. These tombs are all covered with cloths; and the floors of the two Mausolea are spread with carpets.

The whole is surrounded by a stone wall, which encloses a considerable space of ground, planted with fruit trees, and flowering shrubs; and in the time of the Patan government, the revenues of two villages were assigned for cultivating this ground, and keeping the place in repair. Now that this source has been out off, it begins to fall to decay.

On the right hand, coming from the outer gate, towards the Durgah, is a small Mosque, built, like the rest, of hewn stone, and painted, on the top, with a variety of colours, which are said to be as old as the building itself. These colours, in several places, have peeled off, but where they remain, they are perfectly fresh, and brilliant. Over the door of this mosque, is the following inscription:

سیخ

شیخ مہدی کہ بود پیر جواد
 ساخت مسجد حجتہ بنیاد
 کمر تو خواہی عدد ز بنیادش
 در حروف پنجہ می کن یاد
 مطابق نہ عہد جلوس والا شاہ اورنگ زیب عالمگیر
 سنہ ۱۰۶۸

Over the outer gate is the following inscription :

بسم اللہ الرحمن الرحیم
 از محمد مہدی پیر زمان شد بترتیب حسن باب الجمان
 سال تاریخ از خرد جستم بگفت وادخلوا حصنا بالامان
 سنہ ۱۰۸۱

TRANSLATION.

By Mahummud Mehdy, this gate of Paradise was elegantly constructed. I enquired of wisdom the date of its being built: she replied (an arabic sentence) enter into this strong fort, for security, the letters of which sentence, being collected into one sum, make the Number 1081.

Near to this building but a little farther up the river, is a place called by the Hindús *Sitah-ca Rusoy*) *Rusoy* means the dressing of victuals, or the place where they are dressed) and by the Moslems *Deenee Musjid*. It is said to have been built by the Rajahs of the Pandoo race, many ages before the arrival of the Moslems,

in the country. On their arrival, [it was converted into a mosque, some new gates have been built, of the Moslem architecture, which, compared with the simplicity of the original structure, look like patches of embroidered silk, sewed upon an old garment of coarse clothes. Inscriptions from the Koran, also, are engraved upon various parts of the building. It is a square area, the entrance to which is from the side farthest from the river. On the left hand, as you enter, is a long gallery, with a flat roof, which is supported by three rows of pillars, of the old Hindù architecture (another specimen of which is to be seen in the palace near Currah,) that is, they consist of parallelipedal pieces of stone, placed on their ends, one above another, the base of each being a broader stone, and the capital, a stone, cut in the form of a cross, and having its edge formed into a moulding.

At about half the height of each pillar, is also a stone, broader than the rest. They are joined, at top, by long stones, in the form of beams.

On this roof are three cupolas; a large one in the middle, and a smaller at each end. They are made of brick and lime, and are going fast to decay. I take them to be an injudicious addition, made by the Moslem artists, to a building, which was not calculated to support them, in order to give it more the usual form of their places of worship.

The vegetable productions, within the compass of the city, exhibit a much greater variety, than is to be seen in any part of the surrounding country. The reason of this I take to be, that these plants have been cultivated in gardens, while this was the seat of population and opulence, and notwithstanding the delicacy of their structure, have resisted the hand of time, by the power implanted in them of producing their like, better than the huge and massy works of man; so that now, when these are fallen into dust, and hardly a vestige of them can be traced, those are seen to flourish,
in

in all the luxuriance of unrestricted nature, and derive a copious nourishment from the mouldering carcases of the former inhabitants.

It would have required a much longer time than I could spend here to collect them all; the following were in such plenty, as to obtrude themselves on the most careless observer;

country name.

- | | | |
|-------------------------|------|---------------|
| 1. Boerhaavia Scandens, | | Guddap,hurna. |
| 2. Cissus Acida, | | Rám-channah. |
| 3. Borago Indica, | | Bhangrah. |
| 4. Vinca Rosea, | | Gul-frung. |
| 5. Mimulus Kanki | | K,hirnee. |
| 6. Cassia Fistula, | | Ammeltás. |
| 7. Euphorbia Tiraculli, | | Táher. |
| 8. Capparis, | | Hees. |

A new species called by Dr. Roxburgh, *C. Maximma*.
Stem arborefcnt, *leaves* alternate, ovate, entire, smooth: two reflex aculei, stipulary. *Peduncles* solitary, one flowered. *Berry* middle sized, oval, one-seeded.

9. Capparis, N. S. Careel.

Shrub very branchy, branches flexible covered with a smooth bark. *Leaves*, I have never seen any, if any, probably alternate. *Prickles* in pairs, perhaps stipulary, straight, very sharp. *Peduncles* in fascicles, between the prickles, one-flowered, nodding. Flowers, scarlet.

Cal. Perianth, four-leaved, unequal: the three upper leaflets, linear, reflected, the lower one larger, concave, like the keel of a papilionaceous flower.

Cor. Petals four, the two upper, oblong, erect; two lower, subovate, gibbous below, pointed, concealed within the lower leaflet of the Calyx.

Stam. Filaments 14—16, thread form, bent downwards, longer than the Corol: Anther's oblong, versatile.

Pist.

Pist. Germen subovate, four-furrowed, on a pedicel the length of the Stamens. Style hardly any. Stigma simple.

Peric. Berry globular, smooth, the size of a large cherry, scarlet; one-celled, pedicel'd.

Seeds many, kidney-shaped, nestling.

The fruit is made into a pickle, and eaten by the natives.

10. *Pedalcum Murex*, Burrah Gookroo.

11. *Cleome Icosandra*.

12. ——— *Pentaphylla*.

13. *Abrus Precatorius*, Goonchee,

14. *Galega*, Sirphoc.

Antelope

The Quagga



From a drawing by Mr. Home

Scale of feet



From the shape of this quadruped, and its size which is nearly equal to that of a Welsh Runt, from its thick and broad nose, and its long tufted tail reaching to the first joints of the legs, it has rather the appearance of a Cow than an Antelope, and accordingly it is called by the Arabs *Bukrut ul Fahush*.* But the structure and form of its horns, which are annulated about half way from the base to the tip, slender, slightly incurvated, black, pointed and nearly two feet in length, have determined the Zoologists to place it among the Antelopes. It has also, like the other species which compose this genus, the inside of the ears marked lengthwise with three feathered lines of hair. The specific name of *Leucoryx* has been given to it on account of its colour, which is in all parts of a snowy whiteness, excepting the black marks on the face and cheeks, and the tint of red on the limbs.

Mr. Pennant, is we believe, the first Naturalist, who has described this species of Antelope. See his excellent history of Quadrupeds, Vol. I. page 76. He had never seen it alive, but he informs us, that his account of it is taken from a paper which he found in the British Musæum, and which, together with two drawings of the animal, were sent to England in 1712, by Sir John Lock, agent to the East India Company at Ispahan.

* بقرة الوحش

Our

Our Figure, which is engraved from a very correct and spirited drawing taken from life by Mr. Home, will give a more accurate idea of this singular Quadruped, than could be conveyed by the most minute description. The subject of the drawing was a full grown female Leucoryx. It was caught near Lassa, the capital of the Island of Bahrein in the Persian Gulph, and sent by the Imaum of Moscat to Tefezl Houffein Khan, Resident from the Vizier at this Presidency, who having presented it to J. Fleming, Esq. it was by the latter sent last year to England on the Dublin Indiaman. As this animal had suffered no injury on the voyage from Persia to Bengal, it probably got safe to England, where it would doubtless be considered as a great curiosity, none of its species having been ever seen in England before. Although the Leucoryx has been so little noticed by the modern Naturalists, the ancients were not unacquainted with it. The following excellent description by Oppian, a poet who flourished about the end of the second century, is with great probability, referred by Mr. Pennant to this species of Antelope:

En enim fera quæ sylvas perlustrat opacas
 Cornua acuta ferens, animisque feracibus iram
 Formidandus ORYX, homines ferasque lacepsans;
 Huic candore cutis, niveo distincta relucet
 In morem verni lactis, sed tempora circum
 Atque genas nigricat, duplicem pinguedine spinam
 Late diffindit; mucrones cornibus atri

Oppian de venatu II. interprete G. Bodeno.

THE

The Thicket Musk



For: Domestic. sculp.

Altho' this Quadruped has been long celebrated on account of the valuable drug which it affords, the Naturalists were, until lately, so little acquainted with its figure and conformation, that they were at a loss to determine to what genus it should be referred. By some it was reckoned a species of Goat, by others a Deer, and by many it was considered as a variety of the Roebuck. At length however it has been determined that the *Musk* though it belongs like the animals above mentioned to the order of *Pecora*, is of a genus different from any [of them. The generic character has been constituted as follows:

Two long tusks in the upper jaw, no cutting teeth.

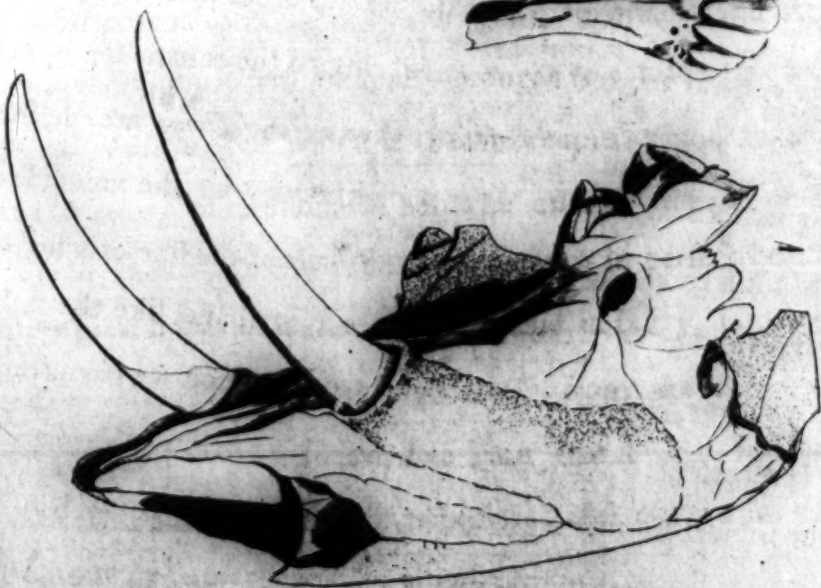
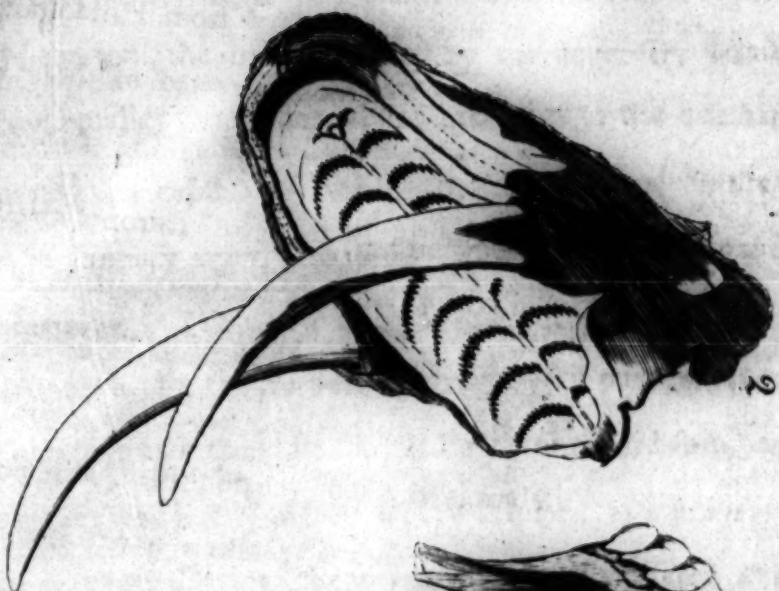
Eight small cutting teeth in the lower jaw.

Without horns.

The species which compose this genus are by Linnæus reckoned six, by Pennant only four. Among them is included the beautiful little animal found in some districts of Bengal, called by Linnæus *Moschus Pygmaeus* and by Buffon *Cervatatin des Indes*. But at the head of the genus is deservedly placed the species to which we are now treating, as it is the only one which affords the noted drug from which it has received its name. On this account it is denominated by Linnæus *Moschus Moschiferus*. Mr. Pennant has called it the *Thibet Musk* from the country in which the animal is found in the greatest perfection. Besides the kingdom of Thibet, it inhabits Boutan, Tonquin, the province of Mohang Ming in China, the country about the lake Baikal, and near the rivers Je-

nefea and Argun. But its favourite residence is among the lofty Himalley mountains, which divide Tartary from Hindostan, and which according to Renell, are the most elevated of those of the old continent.

As the Musk has never been seen alive in Europe, the figures of it given by Buffon, Pennant and other authors are very incorrect, having been taken from prepared dead subjects or the skins of the animal stuffed. The figure which we now exhibit, and which we flatter ourselves is the best yet published, was engraved from a beautiful and accurate drawing taken from life by Mr. Home, of a male Musk in the possession of J. Fleming, Esq. The distinguishing marks of the animal, its long slender incurvated tusks projecting from the upper jaw, large erect ears, almost total want of tail and uncommon length of the *ungulæ succenturiatæ* or spurious hoofs as they are called, are here faithfully represented, and its general air and figure answering to the character given of it by Linnæus, *Elegantissimus agilissimus timidissimus* are delineated with great life and spirit. It is well known that the valuable drug the Musk is produced from a bag or follicle of the size of a hen's egg found on the belly of the male of this animal and like the tusks, in that sex only. In all the other figures of it, which we have seen, this bag is represented pendulous and projecting below the navel, but in our subject no such appearance was observed, from which we conclude, either that the common figures are erroneous in this respect,



R. Home. del.

F.D. Sculp.



respect, or that our Musk had not arrived at the age at which the bag begins to shew itself externally. The individual from which Mr. Home took the drawing copied by our engraver, was caught in the Hemalley mountains, about 150 miles to the northward of Catmandu the capital of Napaul. By the Rajah of that country, it was in January 1797, sent to Sir John Shore, who gave it to Mr. Fleming. The latter after keeping it at his house near a twelve month, for the purpose of rendering it tamer and enuring it to such food as it could be supplied with on board ship, embarked it for England last January on the Albion, as a present to Sir Joseph Banks. During the warm months it suffered extremely from the heat, and probably would have sunk under it, had it not, by the advice of its napaulese keeper, been plentifully supplied with water, cooled with ice, or with saltpetre, which it drank greedily, and from which it found effectual relief. The food to which it had been accustomed was tender grass, plantains and rice boiled with milk, but it was gradually brought to eat the common gram (*Cicer arietinum*) of which it at last became so fond that it preferred it to any other food. When the animal was put on board the Albion, it had become quite tame, and was in perfect health which gave great hopes of its reaching England in safety, but by a letter which Mr. Fleming received lately from the Surgeon of the ship, he had the mortification to learn that it died suddenly of a fit in the middle of the night, when the vessel was within a few days sail of the Cape.

The three following Plates, are executed from drawings made by Mr. Home, from a dead subject in his possession.

PLATE A.

1. The upper jaw, with the first grinders.—2. The inside of the upper jaw, shewing the two long tusks, and the want of the cutting teeth.—3. The lower jaw with it's eight cutting teeth.

PLATE B.

The left fore and hind feet, of the natural size, shewing the long spurious hoof.

PLATE C.

The follicle containing the Musk.

Original

ORIGINAL LETTERS,
FROM A FATHER TO HIS SON,
ON VARIOUS SUBJECTS.

B



A. Howe, del:

F. D. Sculp:

R. Home, del:



C

F. D. Sculp:

 PREFACE.

The author of these letters Syed Abd-ul-jeleel was born at Belgram in the province of Oude A. H. 1071, or A. D. 1660. In A. H. 1111 he visited the camp of Aurungzebe at Beejapoor, and being presented to that monarch by Mirza Aly Beg, the royal intelligencer, obtained a Munsub and a Jageer, with the joint offices of Bukhshee and Wa-kia-nagur of Gujerat; from which place he was removed to Bukdir in Sind, with similar appointments. Through some intrigues at court, he was recalled from Bukhir, but upon circumstances being explained to Ferukhsheer, that monarch restored him in the most honourable manner; and he was at length permitted to officiate by deputy, whilst himself remained at Dehly until A. H. 1133, when he resigned in favour of his son.

Abd-ul-jeleel died at Dehly on the 22d of Rubby ussany A. H. 1138 aged sixty-seven years; and was interred at Belgram.

We have of his composition a poem entitled *Umrwaj ul khyâl* in praise of Belgram; and an Epithalamium on the marriage of Ferukhsheer with the daughter of Rajah Ajeit Sing Rathore, which happened in A. H. 1027; besides treatises and verses on various subjects.

He was always above receiving any pecuniary present for his verses, excepting on one occasion, when the Emperor Aurungzebe ordered him four purses of gold coin of

of the Decan, called Hoon (or Pagoda) in return for the following lines, which he had delivered extempore in the presence of that monarch.—

رباعی
کسری که بجهل بود عالم یزور
بی حرم آویخت پای زنجیر ز در
ذاتت ز کمال عدل تجویز نکر د
آویختن سلسله هم در کشور

“ *Kjifra,* who on account of his justice, was considered*
“ *as the guardian of the world, hung up the guiltless chain*
“ *by the heels against his gate. But such is the perfection*
“ *of your justice, that you have not suffered the chain to be*
“ *suspended in any part of your dominions.*”

He also sometimes amused himself with writing verses in the Arabic, Persian, Turkish and Hindy languages intermixed, of which the following Mostázád as a specimen.

* *Kjifra Nouthirvan, King of Persia, stiled the just, invented the chain of justice, in the use of which he was afterwards imitated by Jehangeer Emperor of Hindostan, who thus describes in his commentaries, one which was constructed at Agra. “ It was made of*
“ *pure gold, and measured thirty yards, consisting of sixty links,*
“ *weighing four maunds of Hindostan. One end of the chain was*
“ *suspended from the royal bastion of the fortress of Agra, and the*
“ *other fastened in the ground near the side of the river. The in-*
“ *tention whereof was, that if the officers of the courts of law*
“ *were partial in their decisions, or dilatory in the administration of ju-*
“ *stice, the injured parties might come themselves to this chain and*
“ *making a noise by shaking the links of it, give notice that they were*
“ *waiting to represent their grievances to his majesty.*”

مستزاد

مستزاد
 جاء النيروز بالنشاط الاوفي في خير قدوم
 پهروالين درم بيل لهماين بن الها ترور هي جهوم
 ينگي کندز کله يزي ملد يشل قتلخ بلسن
 چون ش بهر طاؤس کل اندر صحرا آورد مجوم

IN ARABIC. *New year's day occasioned great delight:
By its propitious arrival.*

IN HINDY. *The stalks were loaded with flowers, the tendrils were verdant, the desert rejoiced,
The Trees waved their heads.*

IN TURKISH. *New year's day arrived, the desert became flourishing.*

May it prove auspicious!

IN PERSIAN. *Like the expanded tail of the peacock, the flowers in the desert,
Were collected together.*

The following letters written by him to his son Meer Syed Mohammed, were arranged by the latter according to their respective dates, and put into the hands of his nephew, to improve him in epistolary composition. The style of the original Persian is perspicuous and correct, the manner forcible and impressive, and the interspersed anecdotes of the court of Dehly are highly interesting; on all which accounts this collection is well calculated to improve the young student in the Persian language; as well as to afford entertainment to the English reader,

عنایت نامه اول

بر خوردار سعادت اطوار میر سید محمد سلمه الله تعالی
 بعد دعوات مزید حیات و ترقی در خات و شوق ملاقات مشهود
 آنکه خط آن بر خوردار مصحوب فرجام رسید حقایق مندرجه
 بوضوح انجاء مید از تقید در سن و کسب کمال خاطر بغایت
 مسرور گردید حق سبحانه بکمال انسانی و عمر جاودانی برساند
 خط شما بجنس بخانصاحب مهربان فیض رسان امین الدین
 لحان فوجدار سرکار بهر گمر نموده شد از راه مهربانی سرمرمه نفیس
 شما عنایت فرموده اند چون سرمرمه سرکار ایشان
 آخر شده بود عذر کمی آن خواستند بر خوردار این سرمرمه
 بغایت خوب است چند کس که در چشم آنها از چپک علی
 افتاده بود از مداومت این سرمرمه صحت یافتند فقیر ترکیب این
 سرمرمه را بارزوی تمام از خدمت خانصاحب مهربان گرفته ام
 ان شاء الله متعاقب سرمرمه دیگر در خانه خود تیار نموده برای
 آن بر خوردار فرستاده خواهد شد جای دیگر خرج نگرده خود
 استعمال نمایند و بر کیفیت آن مطاع سازند که
 عنقریب

LETTER I.

To my son* of happy endowments Meer Syed Mohammed, may the supreme being preserve him. After implorations for the prolongation of life, and for the increase of honors, and wishing for an interview, it is thus set forth. Your letter sent by Firjam came to hand and the contents were understood. My heart was greatly delighted at the account of your intense study, and of your acquisition of accomplishments. May the holy God grant you all human perfections, and immortal life. The whole of your letter has been shewn to Ameen-uddeen Khan, Foujdar of Sircar Bukhir who out of his kindness has given you some excellent collyrium; and as his stock is exhausted, he hopes you will excuse the smallness of the quantity. My son this collyrium is exceedingly good, several persons who in consequence of the small pox had films on their eyes, by using it have been cured. After much intreaty, I have obtained from him the receipt for making this collyrium. Please God after having prepared other Collyrium at home, it shall be sent to you; confine the use of this entirely to yourself, and apprise me of the effects; and more shall soon be sent, which you

* *Birkhoerdar* i. e. "enjoying the fruits of life," and *Nour-che-shem* i. e. "light of the eye," are affectionate expressions, substituted for "my son."

مختصریست بر سر مدد دیگر فرستاده می آید مهربان که بخاطر بر سر مدد
صرف خواهند کرد و خانصاحب یک حلقه گمان نیز برای شما
عیایت نمود و داند مصحوب فرید سرمد و گمان فرستاده شد
حق سبحانه سلامت برساند و برای شرح ملا خوشخط
که "علمی بود در تلاش هستم هرگاه بهم میرسد فرستاده خواهد شد
بالفعل یک شرح ملا پیش ایشان موجود بود و فرستاده شد
برای خواندن بکار خواهد آمد و عینک در اصل و ریخا بهم نمیرسد
والا خرید نموده فرستاده میشود باین هم تلاش باقی است
هر وقت که میسر آید رسیده داند و هرگاه چشم خیرگی کند شبها
مطالعه موقوف نمایند که محافظت چشم ضرور است
و باقی حقایق از خط خانه ظاهر خواهد شد سلامت باشند و مشتاق
داند و السلام

عیایت نامه دوم

بر خوردار سعادت اطوار میرید محمد سلمه الله تعالی
بعد دعوات مزید حیات و ترقی درجات مشهود آنکه خطوط
آن

may dispose of in any manner you please. The Khan Saheb has also given you a bow, which together with the Collyrium has been sent under the care of Fereed. God grant that he may arrive safe. I am enquiring for a fine copy of Shereh Moolla, which you write for; and when I have found one will forward it. I had in my possession a copy of Shereh Moolla, which I have sent, as it will serve for reading. Spectacles in fact are not procurable here or should have been bought & sent. I am however still in search of a pair, and be assured that as soon as I can meet with any, they shall be sent. Whenever your eyes are dim do not read at night, for the preservation of the sight is of all things most necessary. Other particulars you will learn from the family letter. Health attend you, rest assured of my anxiety to see you, and farewell;

LETTER II.*

Your several letters, the last of which is dated the 19th of the happy month of Ramzan in the 10th year of the reign, arrived in due order, and afforded me much

* The address of this letter being verbatim the same as the other, is not translated.

satisfaction.

آن بر خوردار بدفعات با خط اخیر تحریر نوردهم شهر
 رمضان المبارک سنه ۱۲۰۵ متواتر رسیدند خاطر را مسرور
 گردانیدند از مرده خلاصی قرض شادی آن بر خوردار شکر
 مجا آوردیم حالا معدوم شد که بفضل الهی ازین مهم عظیم
 فراغ حاصل شد و آنچه از تقدیر خود در خواندن عربی نوشته
 بودند موجب انشراح خاطر گردید حق تعالی در خیات من
 شمار ابدال انسانی برساند که چشم مارا روشنی حاصل
 آید و بغایت مشتاق شامی باشم اما بسبب آنکه تا حال
 پروانه جاکیر نرسیده در اینجا دل جمعی نیست بنابراین بطالب
 شما باین راه دور و دراز اقدام نموده نمی شود به خاطر جمع
 در خواندن مقید باشند و همین که به عنایت الهی از طرف
 حضور پر نور خاطر جمع شود و پروانه جاکیر برسد چند پیاده
 به تخصیص از اینجا فرستاده شمارا طلبیده خواهد شد
 و هرگاه شمارا طلبیم بموجبی که شما نوشته اید اخوی سید
 عبدالواحد را هم همراه خواهند آورد و خانه خانه ایشان است
 بر خوردارا

satisfaction. At the joyful news of the payment of the debt incurred on your marriage, I returned thanks unto Providence. I now understand that through the divine favour, this weighty business is completely set

I was also delighted at what you wrote concerning your application to the study of Arabic. God grant, that during my lifetime you may acquire all human perfections that my eyes may be enlightened thereby. I am exceedingly anxious to see you, but as the grant of my Jageer is not yet come to hand, I am not satisfied with my present situation, and therefore in no hurry to send for you so long a journey. Persevere in your studies, and as soon as, through the divine favour, I shall be satisfied in regard to his Majesty's intentions, and receive the grant of the Jageer, some peons shall be dispatched purposely to fetch you. When I send for you, then according to what you have written, our relation Syed Abdulwahed shall accompany, my house being his own. The

بر خوردار کتاب روضه الناظر منتخب اشعار عربی و
فارسی در صندوق که از کجرات به خانه رسیده هست کتاب
گم پایب است بسبب نفاس است آن از راه احتیاط همراه
نیاورده ام در پنوا فهرست کتاب مذکور ضرور مطلوب
شده است آن بر خوردار کتاب از صندوق بر آورده به مخدومی
میان محمد طفیل نموده بایشان التماس نمایند و اگر ایشان را
فرصت باشد نقل آن بر چند ورق بدارند و الا آن بر خوردار خود
با احتیاط نقل آن برداشته و مقابله نموده در خط خود پیچیده
خواهند فرستاد که بنهایت مطلوب است و در باب احتیاط کتابها
چه نویسد بر آن بر خوردار ظاهر است که بنده چه قدر کتاب را
دوست میدارد و بچه محنت و تلاش فراهم آورده آن بر خوردار
زیاده از من در احتیاط خواهند کوشید و حزم و هوشیاری
خواهند کرد که کتاب بیجا نرود و گاه آفتاب هم نموده باشند
زیاده چه مبالغه نماید مخدومی میان محمد طفیل رساله کلمه طیه
برای نقل از فقیر گرفته بودند ابرکاه فارغ شود با احتیاط در کتب
نگاه دارند و السلام

book entitled *Rozut un nazir*, which is a selection of Arabic and Persian Poetry, is in the chest, which was brought to our house from Gujerat. It is a very scarce book, on which account I did not venture to bring it along with me. I now want to know the contents. Take it out of the chest, and having shewn it to my respected friend Mohammed To-fi-el, desire him, if he has leisure, to copy out the contents on a few leaves; otherwise copy it carefully yourself, and after examining it, inclose it in your letter, as it is very much wanted. On the subject of taking care of the books, what shall I write? You know very well how fond I am of books, and with what labour and research I have formed this collection; and will therefore be more careful and attentive to preserve them, than I could be myself. The respectable Mohammed To-fi-el had of me a treatise entitled *Ke-le-ma ti-yu-ba* in order to take a copy of it; when he has done with it, place it carefully amongst the other books.

عنایت نامه سیوم

بر خوردار سعادت اطوار کامکار میر سپید محمد مد عمره سلامت
 بعد دعوات مزید حیات و ترقی درجات و شوق ملاقات که بیرون
 از احاطه عبارت است مشهود خاطر عزیزانکه خطوط آن بر خوردار
 مصحوب فرجام حسین متواتر رسیدند از خبر خیریت
 آن بر خوردار خاطر را مبرور گردانیدند الحمد لله علی ذلک
 بشوق ملاقات آن بر خوردار در عرصه تحریر کتب ایشان پذیر

شعر

بیت

کتبت و کدت من شوق و توق
 یعنی نوشتم من خط را و قریب بودم از شوق و آرزو مندی
 الیک اکون سطر اقی الکتاب
 که بسوی تست اینک باشم من سطر در خط خود

بیت

دل جدا دیده جدا سوی تو پرواز کند
 کمره من در قدسم بال و پریم بسیار است
 حق سبحانه این آرزو را که منتهی الهم است بخیر و خوبی

LETTER III.

To the prosperous youth of happy endowments, the fortunate Meer Syed Mohammed, may his life be prolonged!—health. After implorations for the prolongation of life, and for increase of honours; and anxious desire of an interview, which exceeds the bounds of expression,—be it thus known unto his precious mind. Your letters sent by Ferjām and Houffein arrived successively, and delighted my heart with the glad tidings of your welfare, for which God be praised. My anxiety to see you is beyond description. *Verse.* “I wrote
“ a letter to you; and so powerful were the effects of my
“ desire to see you, that I almost made myself a line of my
“ own letter.” *Distich.* “My heart and my sight fly separately towards you: although I am in a cage, I have
“ wings and many feathers.” God grant this wish, which

زود میسر آرد حقیقت اینجا از خط خانه و زبانهای مداری
مفصل ظاهر خواهد شد حال دل بیودن اینجا اصل را ضعیف نیست
پیشتر مدار بر قسمت است فهرست کتب که برای
آن برخوردار بهم رسانیده شده اند فهرستاده شد
کتب هم بعد دل جمعی راهها از سال داشته خواهد شد
هرگاه کتابها را خواهند دید بسیار مخطوط خواهند شد در شتمن
تحصیل علم سعی بر گمایل نمایند و محط نظر علم تفسیر و حدیث
و فقه و اصول باشد و اضراب از علوم دیگر با کایه نباید نمود
تاقل مرتبه اینست که به مصطلحات ضروری علوم دیگر البته
آشنائی تام حاصل باید اگر چه خمیرمایه تحصیل علوم دینی
قرار باید داد اما از نمک گیری منطق و حکمت بقدر کفایت
و دیگر علوم متعارف روزگار غافل نباید بود بالجماعه مضمون
این شعر رنگین را مد نظر باید داشت

شعر

احرص علی کل علم تبلغ الاملا

یعنی حریص باش بر هر نوع علم تا برسی امید خود را

ولا توانس بعلم واحد کسلا

والله

is the utmost of my ambition. The particulars of this place you have learnt fully from my former letter, and from Ma-dá-ree. I am by no means satisfied with remaining here, what may yet happen depends upon destiny. I have sent a list of the books which I have procured for you; and the books themselves shall be forwarded as soon I am assured that the road is safe. When you see the books, you will be very much pleased.

Exert yourself to the utmost in your studies. Let your attention be principally directed to commentaries on the Koran, and the traditions; and to jurisprudence and the elements. However do not entirely neglect other sciences, it being necessary to be acquainted with their technical terms at least; and although the acquisition of divinity is to be considered as the heaven of all the rest, yet some knowledge of logic and of philosophy, as far as is necessary, and of the other useful arts is very desirable. In short you should keep in remembrance the following significant lines:

Verse. “Strive to make yourself acquainted with every
“kind of knowledge, as the means of obtaining your
“heart’s desire; attach not yourself to one science solely
“through

والفت مکیمر بعلم واحد از روی کاهای
 النحل لها رعت من کل فاکهة
 مکن شهد هرگاه می خورد از هر میوه
 ابدت لنا الجوهرین الشبع والعسل

ظاهر مگرداند از برای نفع ما و قسم جوهر را یکی موم و دیگر شهد
 الشبع باللیل نور یستضاء به
 جوهر موم در شب نوری است که طلب روشنی
 گمده می شود از آن نور

والشهد یری باذن الباری العللا

و جوهر شهد صحت می بخشد بحکم خدای آفریدگار بیماریهارا
 هر خوردار انصاب ترکی که فرستاده بودند رسید سلامت باشند
 یکگز رساله اذن حدیث که مرحومی سیدی شیخی میر سید
 مبارک مغفور بخط خود سزاوارت به بنده نوشته داده اند
 در خانه گذاشته بودم چون اکثر اوقات درینجا مطلوب میشود
 باید که اصل آن جز را که تبرک است در هانچا نگاه داشته
 نقل آن کمر فته مقابله نموده خواهی رسید فرستاد و رینباب تاکید
 داشتند

“ through indolence. The bee whenever she feedeth on
“ any fruit, extracts for our benefit two different substan-
“ ces, namely, wax and honey. Wax serves to dispel the
“ darkness of night, and is used for illuminations; whilst
“ honey has the property of removing diseases by the
“ command of God the Creator.”

My son, the *Nissaub Toorkee* which you lent, came
to hand—health attend you. I left at home a section of
a treatise entitled *Izn Ha-dees*, which the revered Syed
Sheikh Mobarick (whose sins are pardoned) granted me
with his own hand; as on many accounts it is wanted
here, you must make a copy and having compared it with
the original, preserve the latter as a relick and send the
transcript. Consider this as a positive injunction. Also
in

مانند و همچنین در بیاض کوچک که بعضی اشعار عربیه
 نوشته شده و ترکیب جورن گنگولادشها از ان بیاض
 نوشته فرستاده اید در یک ورق اوزان رباعی که محمد امین
 جونیوری کشمیری نظم نموده نوشته ایم نقل آن هم
 مطلوب است نقل کوفه تمقالبه نموده خواهند فرستاد
 در باب جانی و درگاهی نوشته بودند بیست و پویه بالفعل
 فرستاده شد بعد از ان دیگر هم فرستاده خواهد شد
 خاطر جمدارند درینوقت زیاده برین میسر نیامد بر خردار
 در خط همراهی حسین خد متکار از کسل جسمانی خود
 نوشته بودند که اکثر عیال میباشند بنابر ان اراده سفر
 این طرف دارند بر خور دارا خود میدانند که در باط ناممین شما
 اید کسی که یک پسر داشته باشد با اختیار خود جدائی پسر را
 قبول ندارد تمام آرزوی ناممین است که شمارا سیر به پیشیم
 اما اسباب و دواعی مختلفه نمی گذارند که شمارا بطلبیم اول خود
 هوای بهرگز از سه چهار سال اینقدر مختلف شده که
 و در نوشتن نمی آید خصوص در موسم سرما اینقدر تغییر
 فاحش

in a little common place book, in which is written some Arabic Poetry, as well as the receipt for making *Cbeerun-kan-ku-lad*, which you extracted and sent me, from one leaf thereof, I have written the measures of the *Ru-bi-ie*, which Mohammed Aumeen Jewapoor Cashmeery made into verse, a copy of that also is required, which having made and examined you will send. With regard to Já-nee and Dur-gá-he, about which you write, twenty rupees are now sent, and more shall be forwarded hereafter; more was not procurable just now, however make yourself easy on this subject. My son, in your letter by our servant Houssain, you write about yourself that you are very unwell, and on which account you wish to come hither. My son, you know that you are my whole stock, and whoever has but one son, will never willingly be separated from him; and the sum of my desire is this, that I may see you enjoying comfort; but there are many objections to my sending for you. In the first place, the air of Bukhir for these last three or four years has been unhealthy beyond description, and especially in the winter there is such unwholesomeness in the atmosphere, that no person

قاشش در هوا بهم میرسد که هیچ مستندی از آزار سالم نمی ماند
 اینمندی را از مداری و فیض الله که تازه میرسد تحقیق نمایند
 و مقدمات دیگر که عدم دلچسپی کلمه جامع تفسیر آن تواند شد
 نیز اوع این اراده اند بنابران حرارت بر راه پیمائی دور و
 دراز نه نموده تجویز شاق نمیکنم اما فکر صحت و رفع سقم هر ضروری
 است اگر باتفاق مخدومی میان محمد طفیل بشاهجهان آباد بیاید
 و مداوا مرض نماید بهتر است حکیم جعفر هم الحال شاید بشاهجهان آباد
 رفته باشند بهر تقدیر تدبیر از آن مرض هر ضروری ضرور است
 و ریباب تا کید دارند بر خود دارا از فرجام معلوم شد که والده
 شمار آگاه سرفروتن عارضی میشود بنابران نوشته می آید
 که چورن گنگو لاد برای این عارضه خوب است و نسخه آن
 در بیاض خانه نوشته شده است چنانچه شاهی میداند باید که
 چورن مذکور نسخه بخوراند که ان شاء الله موافقت
 خواهد کرد دیگر آنکه اختیارات بدیع کتاب طب و همچنین الفاظ
 الادویه و قریب این شفائی در خانه هستند آن بر خود دارا اکثر اوقات
 کتاب اختیارات را در مطالعه خود دارند و از مصطلحات عام طب
 واقف

is free from complaint: you will enquire about this matter of Medaree and Fiez-ullah, who have lately arrived with you. There are moreover other circumstances, requiring much explanation, which make me uneasy, that also oppose my inclination. On these accounts, I have not sufficient courage to suffer your undertaking so long and fatiguing a journey. But it is most necessary that you should attend to your health and get rid of your disorder; and therefore if the respectable Toseil is able to accompany you, I would have you go to Shahjehanabad.

Perhaps also Jaffer the physician may be gone to that place. It is your duty to use every means for your recovery—consider this as a positive order. My son, I have learnt from Firjám that your mother is sometimes troubled with a cough and fever; and I recommend *Chee-run kun-ku-lád* as good for her complaint: the receipt for making of which you know where to find in the family common place book. You must prepare this medicine and administer it to her, that please God, it may have the desired effect. You will also find in the house the *Ekb-te-ja-ra-tee Bu-de-ic*, a book on physic
and

واقف شوند که بسیار خوبست و در کتاب الفاظ الادویه نام ادویه
یونانی را ترجمه هندی هم کرده برین هم اطلاع حاصل نمایند
هر ضکه اگر اختارات را در مطالعه خواهند داشت فواید بسیار
حاصل خواهد شد و برای شما البته نافع خواهد افتاد

عنایت نامه چهارم

مرخوردار سعادت اطوار کامکار میر سید محمد سلمه الله تعالی
سلامت بعد دعوات مزید حیات و ترقی درجات و شوق
ملاقات حیات مساوات مشهود خاطر عزیز آنکه خط
مهرت نمط مصحوب که ماسی قاصد ۳۲ جمادی الاخره ۱۲۸۵ هـ
به بهار رسید از خبر خیریت آن مرخوردار و جمیع مردم وطن
مسرور گردانید الحمد لله کثیر از تعلق خاطر خود بجهت
اخبار این طرف نوشته بودند در واقع همچنین است خاطر این نجیب
هم برای اخبار فرحت آثار آن کامکار بغایت نگرانی داشت
لله الحمد که در عین انتظار قاصد رسیده رفیع تعلق خاطر نمود
از

and also the *Alfaz Udwiye*, and the *Ca-ra-be-deen She-fe-ie*, I would have you frequently peruse the first of these works, and to make yourself acquainted with the technical terms of the art of physic, such knowledge being very useful. In the *Alfaz Udwiye* the Greek names of medicines are given in Arabic and Persian and likewise in Hindy, to which latter you should also pay attention. My design is that by consulting the *Ekk-ti-yu-rât* you may derive much benefit and advantage.

LETTER IV.

Your letter, the source of delight, sent by Ghâffee courier dated the 23d of the second Jemady and the first year of the reign (of Ferukhseer) reached me at Buhkir and made me happy with the tidings of your welfare; praised be God, greatly be he praised. From the anxiety of your mind you write for news regarding me when, in truth my heart was most anxious for glad tidings of yourself. Praises to God, that in the height of expectation the courier arrived, and dispelled the anxiety of my mind.

از کبرانی غله وطن و درماندگی خرج روزمره با خصوصیات دیگر
که نوشته بود مذکور شد بر خوردار این پنجانب را خطه و لمحه
از خود غافل ندانند پیش ازین مدارج و فیض اندر ابا قلیلی
که میسر آمده بود بوطن روانه نموده شد بفضل الهی
بخیاریت رسیده باشند میخواستیم که به مجرور رسیدن قاصد
فکری نموده زود او را رخصت نماییم اما هر چند سعی کردم فایده نداد
تا آنکه توقف چند روز باالضرورت بمیان آمد الحال که اخوی سید
کرم الله بسعی تمام جزوی بدست آورده از سیستان
فرستادند قاصد را روانه وطن نموده شد حق سبحانه بخیاریت
رسانند و چون کهاسی قاصد فرستاده شما چندان هوشیار بنظر نیامد
بنابران هندوی را معرفت مهاجران روانه نموده او را با خطوط وطن
رخصت کرده شد بر خوردار ادب هر مگر مهاجری نیست که هندوی
اکبر ابادیا قنوج بنویسد هندوی از پنجابستان و از ملتان
بلاهور و از لاهور باکبر اباد و از انجا بقنوج چلتی می نویسند
درین صورت چاره هندوی را با احتیاط بقید جنس و سکه و سنه
باید نویسانند و این معنی بنظر نیامد که از کهاسی^{مشمسی}
شود

I have understood what you have written concerning the high price of grain in your part of the country and of your want for necessary expences with other special matters. My son, I am not unmindful of your situation for an instant. Before now, Medaree and Fiezullah may have returned to you with the trifling sum that I was able to raise at the time of their departure. I wished to have been able to send back the courier immediately on his arrival, but all my exertions have proved ineffectual, whereby a delay of some days has unavoidably happened. Now that through the friendly exertions of Syed Kerrumullah I have obtained a small sum and remitted it from Sewistan, the courier is dispatched to you. And as this courier of yours, named Ghásfee does not appear possessed of much sagacity, I therefore forwarded the bill of exchange through a merchant, and have sent away the courier with this letter only. There is not a merchant in Bukhir who can draw a bill of exchange immediately on Akberabad or Kinnoge, but they draw successively from hence on Multan, and from thence on Lahore, from thence on Akberabad and from thence on Kinnoge: on this account, at all the four places, care must be taken that the bill expresses the exchange and the Sicca and year, and Ghásfee did not appear equal to the management

of

میشود بنابر این هندوی جوابی نویسانده معرفت مهابجن
 فرستاده شد و چون احوال این پنجانوع و کمر بنظر می آید که مردم
 در حضور پر نور تلاش خدمت این پنجانب می نمایند بلکه
 به شهرت گرفته که خدمت این پنجانب یکسی در حضور مقرر
 شده لهذا نوشته می آید که از اخراجات زیادتی دست
 کوتاه کنده بخوی نمایند که شرم بهمانند جاگیرنداریم خدا خواسته
 اگر از این پنجابر چیزیم از همان روزی روزگاریم چه را که مدار
 نوکری بر جاگیر است نوکری بی جاگیر کویا نوکری نیست
 نظر برین معنی نموده گذران باید کرد تا کشایشی بشود
 آن زمان اختیار دارند غرض که این مراتب را خوب به خاطر آورده
 حاقیت بینی و دوراندیشی را از دست ندهند و برای طلب
 خود نوشته بودند چون خبر تغیری این جانب درین جاشایع
 شده اگر این خبر خلاف بر آید فرجام را روانه وطن نموده
 خواهد شد که آن بر خور دارد اسباب سفر سرانجام
 کرده به همگرسانند و اگر نوع دیگر است ما خود بدین طرف
 می رسیم ان شاء الله تعالی ملاقات خواهد شد تا آن وقت
 آن

of such a business; therefore having obtained an answerable bill it has been sent through a merchant. Affairs here wear a very unfavourable aspect, some persons about his Majesty seeking for my appointment, nay it is reported to have been actually disposed of to some body at court. I therefore desire you will retrench your expences as much as possible, in order to prevent our suffering disgrace. I have no Jageer, and therefore, God forbid, if I am removed hence, from that very day I shall be destitute of the means of subsistence. A Jageer is the life of service, a servant without a Jageer is in fact not a servant: therefore you will consider these circumstances and act conformably thereto until the prospect clears up, when you shall have liberty to do as you may think proper. Having well considered this matter exercise your prudence and foresight. With regard to sending for you, as you had written, whilst the report of my dismissal prevails here I cannot comply with your wish, but if it should prove to be without foundation, Firjam shall be sent to our country to make the necessary preparations for your journey, and to conduct you to Bukhir, but should it turn out otherwise I must myself come to your quarter,

W

when

آن بر خوردار در وطن بوده از انجا که نخواهند کرد
 و رباب خواندن خود که رساله اعلام الهدی میخواهند که بشود
 معلوم شد بر خوردار از خواندن رساله های غیر متعارف
 فایده ندارد باید که کتب درسی متعارف را تحصیل نمایند
 که همین که کتب درسی خوانده شد در رساله های غیر متعارف
 خود بخود آسان میشوند مسلماً شرح عقاید را که خوانند
 دیگر رساله اعلام الهدی حل میشود و می نمایند که تحصیل علم
 ترتیب شود که این معنی ضروری است و همین ایام تحصیل
 کمال است باز این وقت بدست نخواهد آمد بر خوردار را
 انده و اخوی سید محمد شاه و فرجام و فرید و دیگر مردم امرای
 نام بنام در بهر کمر و اخوی سید کرم الله و جمال و غیره در سیستان
 بحیریت اندر بخانه هر کدام غیر و طلبت در سیستان بر خوردار را
 بعد از بد کردن هیچ خط و نوشته و غیره از حضور پر نور
 در بیت و در راه بهر کمر سید که اسمش در رساله اعلام الهدی نامی
 که پیشتر سوانح نگار بهر کمر بود و درین و لا تلاش این خدمت می نمود
 ازین خدمت بفصل الهی موقوف باند و خدمت سوانح نگاری
 سپردند

when please God we shall meet. Till this point is determined remain at home. On the subject of your studies I observe you mention that you are reading a treatise entitled *Âu-lâm-ul-bo-dâ*. My son, you will not derive any benefit from reading obscure treatises; you should apply to books of established reputation; for when you have read complete systems these treatises will be intelligible at first sight. For example, if you had read the *Sherêh O-ke-yê*, you could not have found any difficulty in the treatise in question. In studying the sciences it is necessary that you proceed according to method; now is the season for acquiring knowledge and this opportunity will never return. My son, myself and our friend Syed Mohammed Khan with Firjam and Fereed and all other persons who are with me in Bukhâr are well, and also Syed Kerum-ullah and Je-mâl &c. at Sewistân are in good health, acquaint their respective families of their welfare. My son, after closing all my other letters and after I had sealed up this, news arrived at Bukhâr in twenty-two days from court, that Ul-tâck ul Kussfool formerly Sewanneh hagar of Bukhâr and who was soliciting my appointment, through the favour of God, has relinquished the pursuit
and

سهرنگی و مقرر شد بادی ازین شهر فرستادند تا به سلطان
 بهیم رسید و اما بر خدایت این دور و دور و دور و دور
 حق کسب خانه عواقب امور مقرر و نیکو کرد و السلام
 عنایت نامه به بهیم

بر خور دار کامکار میر سید محمد سید احمد تعالی عبد الجلیل
 را مستحق لقای خود دانست از عارفه کوچه چشم شاهان
 بنایت مشوش است امید که فضل الهی شالی حال
 من شکسته بال شود که این آزار از شمار و بکار گذارد
 آرزوی دیدن بسیار است اما تقاضای شما مقتضی
 طالب شمانیت راه بنایت دور و دور از دور و دور
 بهر گاه جاد در راه خوف و بیم از بودن اینجا ناچار و غل کرده
 شب و روز در راه بین کوه و کوه و کوه و کوه
 توقف آن بر نور دار چند کوه و کوه و کوه و کوه
 پادشاه که بهر دوستان و یاران خود را میفرستاد و نام
 نصیحت من است که هر گاه در این راه و کوه و کوه
 از شخصی که باز نماند خبر هر گاه در این راه و کوه و کوه
 قاری

and has obtained the like office in Seh-rund. This intelligence has somewhat pacified my mind, but no reliance is to be placed on appointments in the present period. God grant that the business may terminate happily. Farewell.

LETTER V.

To my son the prosperous Mow Syed Mohammed, May God preserve him! Know that Abduljeleel longs for a sight of you. My heart is sadly afflicted at your account of the weakness of your eyes. I hope that the divine mercy will ease my distracted mind, by relieving you from your complaint. I am very anxious to see you, but the circumstances of this place, will not admit of my sending for you: the road is long and fatiguing, and from hence to the borders of Bukhir, every stage is dangerous; neither am I satisfied with the thoughts of remaining here. Night and day, I am considering how I may secure your safety, and therefore you must unfortunately remain here some time longer. Please God, if through the divine favour, his Majesty should visit Hindostan, I will endeavour by all means to repair thither. My summary advice to you is, that you observe the five stated times of prayer, for he who neglects the performance of his prayers, is bereft of every comfort and blessing both spiritual and temporal.

فارق اسلام و کفر باشد اعنا نشان ملوۀ از مرام ملوم باید کرد
 بر من بمقتضای ذکر بر داوران ملک بالعلوۀ واجب بود که
 درین باب تا کبریا و یس و در کتب از بداهت درین امر
 برایم مستلزم مبادت مندرجۀ اقامت امر والدین که بنص
 قرآنی واجب است البته خواهد کرد و در نماز پنجگانه مواظبت
 خواهد نمود زیاده درین باب مبالغه نمائید

فایده نهم

بر خوردار کار میرسد محمد است تعالی بعد دعوات
 مزید حیث و ترقی درجات و شوق باوقات مشغول و خاطر
 عزیز آنکه خط منرت نموده و سید آن عزیز است آن
 خاطر سرور گردید این بجانب دهم رجب المرجب سید
 فرخ شاهی بخیر و عافیت با هم میسر شد و اینک
 رسید شد این راه و در این شهر چهار ماه طی نموده شد
 تا کجا نویسد حال از بانی ریاضی چنان من واضح
 خواهد شد و حال کت و کراتی شهر و بیای یقین که
 منیده باشند و بیکاری موجب نشدیش
 خاطر

1st. And as prayer is the distinguishing mark between Islamism and Infidelity, it is our indispensable duty to be constant in the observance thereof. In conformity to the following verse, it was incumbent on me to enjoin you strictly on this subject. "Command those of your family to observe prayer, in order that in futurity you may escape the imputation of negligence on this point." You are religiously disposed, and will therefore readily obey the injunctions of your parents in conformity to the command of the Koran, and constantly observe the five stated times of prayer. What need be said farther on this subject?

LETTER VI.

To my son, enjoying prosperity, Meer Syed Mohammed, may God preserve him. After implorations for prolongation of life and for increase of honors, and wishing for an interview—be it thus known unto his precious mind.

Your letter, the semblance of delight, came to hand and rejoiced my heart with the glad tidings of your welfare. On the tenth of the fortunate month of Rejib in the third year of the reign (of Ferukhseer) I arrived safe at Shahjehanabad from Bukhir, with all my servants. How shall I describe the distresses of this long and tedious journey which occupied the space of four months! you will learn the particulars from the mouth of Pan-dy Chin-ta-mun. You must certainly have heard of the scarcity

ظاهر گردیده حق سبحانہ بفضائل خود آستان لرد اند آرزوی
دیدن شما بسیار است موسم برسات مانع آمده
ان شاء الله برسات فرجام را می فرستد که آن
بر خوردار را پیش اینجانب رسالت آید سیدن فرجام
اضطرار می خواهند کرد بودن شاه پادشاه درین قلع
و کرانی بسیار است خدا کند که کارها زود صورت
گیرد زیاده بجز مشوق و دلاور آن کار که زیاده است
چون نگار و السلام

منایت نامه هفتم

بر خوردار سعادت اطوار میرسد محمد سلیم الله تعالی
بعد دعا و ترید حیات و ترقی در حالت و شوق و اوقات
مشهود آنکه خط آن بر خود آنست چهار دفعه محبوب
جمال نغمه انجوی سید محمد فضل و محام سید محمد نور محمد
و آدم سید بر دل علی و غیره متواتر رسیدند از خبر خیریت
آن بر خوردار و جمیع مردم قیام خاطر را مسرور گردانیدند
قرض کنسیام شیخ این که او نمودند بسیار مستحسن
اوقات

scarcity of grain in the city of Dehly. The deprivation of Jageer and of office has put me to great inconvenience—may God of his mercy relieve me. I am greatly desirous to see you, but the rainy season prevents it. After the rains I shall dispatch Firjam to conduct you hither, be not anxious for his arrival. It is very difficult to subsist in Shahjehanabad amidst the present scarcity. God grant that my business may soon be concluded. What shall I say more of my anxiety to see you? Farewell.

LETTER VII.

To my son of happy endowments Meer Syed Mohamed, may God preserve him! After implorations for prolongation of life and for increase of honors, and wishing for an interview—be it thus known.

Your several letters sent at four different times by Jemal, and by a servant of Syed Mohammed Fazel, also by the hand of Syed Mohammed Nourullah, and by a man belonging to Syed Poordil Aly, &c. arrived in due order, and delighted my heart with the glad tidings of the welfare of yourself and all the rest of our family. You have acted very properly in discharging the debt to Gun-see-yám Te-wa-ry, as the interest was accu-

افتاد که هر روز سه دوا می افزود و برای باقی فرض بالائی
 که تا سیصد روپیه خواهد بود نوشته بودند انشا الله
 آن هم ادا خواهد شد اما هر کاری وقتی و همگامی دارد
 درین وقت که در دریای قلزم از دوی معالی افتاده ام
 و هر روز خرج مبلغی در پیش این کار بزدی صورت
 نمیگیرد احوال این است که بعد داخل شدن لشکر
 ظفر اثر تا پانزده روز صحیح و سالم ماندیم و بعد از آن یکروز
 از آزار خالی نبوده ایم چند گاه تب بود و چون از آن شفا شد
 اسهال شدیدی که در سه روز شصت یا هفتاد دفعه خون و
 بلغم نشستیم عارض شد کویا تمام بدن از خون و بلغم
 پر بود چند گاه بهمان حالت گذشت و بعد که از و هم
 بفضل الهی شفا شد احوال از یکماه بیتر است که آزار
 سرفه بشدت بهر سیده و هر چند مداوا نموده می آید
 فایده مترتب نمیشود تا حالت تحریر بهمان سرفه
 که قهقارم حق سبحانه شفا دهد آب و هوای اینجا بسیار
 مخالف مزاج معلوم میشود و آنقدر ضعیف و لاغر شده ام
 که کویا

mulating daily; and as for the balance of other remaining debts which may amount to three hundred rupees, of which you write, that also, please God, shall be discharged; but every business has its proper time and season. In the royal camp, I may consider myself as plunged into the red sea, and every day brings great expence along with it, and my object cannot be attained speedily. I shall now give you an account of my situation. During the first fortnight after my arrival in the royal camp (the emblem of victory) I enjoyed good health, but ever since that period, I have not been one day free from complaint: for sometime, I was afflicted with a fever, and when I got rid of that disorder, I was seized with such a violent diarrhœa, that in the course of three days I had sixty or seventy evacuations of blood and phlegm, so that my body seemed to be full of these peccant humours. For some time I continued in this state, and although through the divine favour I got the better of this disorder, it is now more than a month that I have been troubled with a violent cough; and all the medicines which have been tried have had no effect. I pray God to relieve me from this complaint. The air and water of this place seem to be very inimical to my constitution; and I am become so weak and lean,

that

که گویا این بیت در حق احقر گفته اند ز بس بکداخت
 این آزار جسم ناتوانم را هماغه یک کد اردتابه بیند
 استخوانم را بهر تقدیر شکر است خدای تعالی
 ازین بلا نجات دهد احوال بدن چنین و رسیدن در لشکر
 و بیگار نشستن بغایت دشوار و در سلطنت نو
 هیچ یک از امرا عهد عالمگیر بعرصه نیست و هیچ کس
 ازین امرا نو مارا نمی شناسند و فضل و کمال را کسی
 نمی پرسد و قواید قدیمه سلطنت همه برهم خورده و کارهای
 خلایق بند مگر کسی که زر بسیار داشته باشد و آن هم
 عالمی است که زر خرج کرده و باز نقصان کشیده و خاک
 بر سر خود انداخته میگردند عامه خلق باین حالت گرفتار از ویل
 معصون گریخته است فصعق من فی السبوات
 والارض الا من شاء الله الغرض از جهام امرا این زمان
 نواب دلیر و لخان که در بهر بخت خدمت ایشان روشناسی
 بهم رسیده بود آتش نابودند بوسیله ایشان ملازمت
 نواب بخشی الممالک امیر الامراء حسین علی خان نمودم هرگاه
 از آزار

that you would think this verse was composed on purpose for me : " So completely has this disease melted my weak frame, that the Phoenix would require a pair of spectacles to discover even my bones." Every decree of heaven demands our praise : God deliver me from this calamity ! It is very distressing with such a body to be placed in the royal camp without employment, in the commencement of a reign, when not one individual Omrah of the court of Alumgeer is now in power, at the same time that I do not know any of the new nobility. Character and abilities are now never inquired after, and all the regulations of the late government being thrown aside, no one can get his business done, who has not plenty of money, and even then, many of them after having spent their money, have been miserably disappointed, and are lamenting their folly. The greater part are in the condition described in the following verse of the Koran : " Every one in heaven and in earth shall be deprived of their senses, excepting him whom God shall favour." In short, of all the present Omrah, the Nawaub De-leir-dil Khan, with whom I had some acquaintance at Bukhir, is the only one who has recognized me ; and through his means I have been introduced to the prime minister the Nawaub Houssein Aly Khan. Whenever I had

از آزار اندک فرجه دست بهم میداد همراه ایشان برای مجرای
 نواب امیرالامرا میرفتح کاغذی رنگین برای ایشان
 نوشته ام که فضلا ای تجا دیده متعجب گردیده نواب دلیردخان
 تقربیب آنرا بامیرالامرا کرده بودند فرمودند که هرگاه فضیلتی وقت
 صبح بیایند از نظر بگذرانند چون بعلمت صغرا روزی
 صحبت فضلا در میان شمی آمد کاغذ مسطور در ماه مذکور از
 نظر نگذشت و هم در ماه مذکور خدمت صوبداری ملتان
 بنواب دلیردخان مقرر شد مربی که در اردوی معالی بود آن هم
 بیرون رفت

تا نکرد و پرخاش گس روشن

آشتی شد منان آهن و سنگ

نواب مذکور اواخر شهر رمضان از لشکر روانه ملتان شدند اینقدر
 کردند که وقت رخصت پروانگی مجرا از نواب امیرالامرا گرفتند
 بقدر روانه شدن ایشان دو سه مجرا نمودم روز عید رباعی
 مبارکباد از نظر گذراندم مطالعه نموده تبسم کرده فرمودند که
 بسیار خوب گفته اید تلمیحات بجا آوردم از دست
 خود

an interval of health, I went along with him to pay my respects to the Ameer ul Omrah. I addressed to him a paper of verses which has been generally approved here. The Nawaub De-leir-dil Khan intimated this to the Ameer ul Omrah, who directed me to produce it in the morning when the learned men should be assembled; but on account of the fast of Ramzan, they not assembling, the paper was not delivered. In the same month, Deleir Khan was appointed Soobahdar of Multan, whereby I lost my patron at court. "In order that no one's taper might be lighted, the flint and the steel entered into a confederacy." In the latter end of the month of Ramzan he set out for Multan. He did thus much for me, at the time of his taking leave, he obtained permission from the Ameer ul Omrah for me to attend his levee. After his departure, I paid my respects on two festival days. I presented to him a Ru-ba-ic, which having perused, he smiled, and said you have acquitted yourself very well. I made my obeisance, when he

pointed

خود اشارت بنشستن فرمودند امروز چیروت ایشان
مقتضی آنست که انقدر که در حق کسی موجب میشوند
گو یا او را نهان گردانند و نزد ما معتبر آنست که فایده
بر آن مترتب شود والا از مهر بانی زبانی چه می کشاید
نلی انیها مقدمه ترتیب فایده بهم هست بشرطی که فعلی
الهی یاوری کند رباعی اینست

نواب فلک رتبه امیر الامرا

هر حرف زحید بر او شد ایما

عین از عیش و یازیمین است نشان

دال آمده رمز دولت فیض آرا

کاغذی که برای ایشان نوشته شده است سیر
گردانی است بعد ازان که از نظر ایشان بگذرد
نقل آن به بلگرام فرستاده خواهد شد بالفعل آمد
ورفت بدر بار امیر الامرا دارم اما بسیار تنگ بار
و عالیشان واقع شده اند انشاء الله رفته رفته الیه
مهربان خواهند شد بر خوردارا برای آمدن خود
نوشته

pointed with his own hand for me to be seated. At present, such is the influence of his power, that whoever experiences such honorable distinction, is esteemed happy, but for my part, I want something more substantial than mere verbal complaisance. Yet these civilities may lead to advantage, provided a person is assisted by the divine favour. You have here the Ru-bā-ie; every letter of the word *عید* *Eid* is applicable to his character. The letter *ع* stands for *Iyās*, or joy, *ل* for *Rehman*, or blessing, and *ی* for *Dowlat* or wealth.

The paper which was intended for him, is worth your perusal; after being presented it, a copy shall be sent to Belgram. I continue to visit the Ameer ul Omrah at his levees, which are now seldom held, and he is very reserved: Please God, he may by degrees become more affable. My son, you write about coming hither, and in-

نوشته بودید حقیقت اینست که شوق ما بدین شما
 زیاده ازان است که بشمار آوریم
 هزار و نسی و بیست و دارم و لی
 تشنه تر از کوزه نازیده آب
 میخواستم که اگر از کارهای دربار فی الجمله اطمینان خاطر
 بهم رسد فرجام را بفراستم که شمار بسیار از کارهای
 دربار هنوز روز اول است که داخل لشکر شده ام
 و من سکه هم بیمار است که اگر فرجام میرفت او بکارها
 نمی پرداخت در خانه سوای فرجام کسی نیست که کار را
 سر انجام دهد بنابر آن فرستادن او میسر نیامد از بیمار است
 اندکی که خاطر مطمئن و کارها رو بسا خنک آرد فرجام را
 میفرستد و برای قرض خود که نوشته بودند قرض شما برده منست
 ان شاء الله مطابق نوشته شما عمل خواهد آمد خاطر جمع
 دارند برای آئینه و صندوقچه نوشته بودند آئینه خوب همراه است
 صندوقچه هم بموجب نوشته شما خریده خواهد شد
 تا حال در کبره شیخ فرید اقامت داریم و یابی بکرایه هرگز

deed my desire to see you is very great. *Verse.* "So ardent
" is my desire to see you, that my heart is more thirsty
" than a flaggon that has not yet held water." If my af-
fairs at court had been but a little settled, it was my
intention to have sent Firjám to bring you, but with regard
to my business at court, I am still the same as on the
first day of my arrival in camp. Besides Nainsook, who
might have supplied the place of Firjám during his ab-
sence, is ill. Excepting Firjám, there is no one in the
family who can transact my business properly, and there-
fore I have not been able to send him. Please God,
when my mind is a little at ease and my affairs wear a
fair prospect, I shall send Firjám. With regard to your
own debt, of which you write, I am responsible for it;
please God I will do as you desire, therefore be not un-
easy. You write for a looking glass and a small box.
I have a good looking glass along with me, and I will
buy such a box as you describe, and send them both
together. I now reside in the Serai of Sheikh Fereed,
it being impossible to meet with a house for hire. Living

میسر نمی آید بودن سرای که در حکم باز است خوش
 نمی آید اما چه باید کرد قلب هر چیز و کرانی آن در لشکر
 بسیار است خدای تعالی زود از این بجات دهد در فکر
 هر آمدن هشتم تا در اراده الهی چیست بر خود ارا در
 خدمت قبله گاهی میرسد نظام الدین خطی مجمل
 نوشته شده است و تفصیل احوال حواله این خط نموده ام
 این خط بجنس مطالعه قبله گاهی خواهند رسانید که حقیقت
 دریافت نمایند بسبب کسل بدنی مکرر نتوانستیم نوشت
 زیاده بجز شوق چه نویسد والسلام تحریر این عنایت
 نامه نامی در وقتی واقع شده که آن قبله گاه منع آمدن
 فقیر را بجا میاد نوشته بودند و بنده در جواب این آیت
 قرآنی ترقیم نمود که لن ابرج الارض حتی یاذن
 لی ابی یعنی من جدا نشوم از زمین و از شهر خود
 بیرون نیامم مگر وقتی که دستور می کند مرا به آمدن بسوی
 خود پدر من

in a Serai, which is in fact a market, is not pleasant, but how can it be helped? The scarcity and high price of every thing is excessive, may God soon deliver me from hence. I am contriving how to get away altogether, but I know not what may be the will of God.

My son, I have written a short letter to the venerable Meer Syed Nezameddeen: the detail of circumstances is in this letter, which you will send entire for his perusal, that he may know all the particulars. On account of bodily infirmity, I cannot write constantly. What can I write more of my anxiety to see you? Farewell.

Note. The following letter was written when upon my father having forbidden my going to Shahjehanabad, I in answer wrote this verse of the Koran: "I will not depart out of this land, nor quit my own city, until my father shall give me permission to approach him."

حیات نامه هشتم
 بر خوار سعادت اطوار میر سید محمد سلیم الله تعالی
 بعد و عوالت مرید حیات دترقی و سعادت و شوق ملاقات
 مشهود آنکه بتاريخ ۲۶ شوال سنه ۱۳۰۳ پانصد و پنجاه و نهمین
 از دهمی روانه وطن شده ۲۵ ماه مذکور فقیر را عارضه تب
 شدت تمام عارض شد که با هفت روز از خود
 خبر نداشت و وقت نماز بزرگ نیمه نهم شده نماز نشسته گزاریده
 باز بیخبر میشد غرض که همه کس قطع امید کرده بودند
 که فضل الهی بشان حال شده روز هفتم طبیعت
 بحال آمده اثر صحت کلی معلوم شد حکیم محمد جعفر سبزی
 بر کمال و توجه تمام درین مرض فرمودند خدای ایشانرا
 جزای خیر دهد و دوبار برای دیدن فقیر آمدند و سبزی
 بسیار کردند که طبع با اعتدال گرایده اما درین بار طاقت
 از بدن با بکسر رفته از چهار پانصد و پنجاه و نهمین بدون
 اعانت محال الحمد لله که بحال امید ملک بری و تندرستی
 مظلنون هستند قوت هم خواهند شد برای اطلاع شما

LETTER VIII.

To my son of happy endowments Meer Syed Mohamimed, may God preserve him. After implorations for prolongation of life and for increase of honors, and wishing for an interview—be it thus known. On the 26th of Shawal, in the third year (of Ferukhseer) Pânday Chintâmun was dispatched from Delhy to our country, and the very next day I was attacked with a violent fever, which deprived me of my senses during a week; at the stated times of prayer, by the greatest exertions having performed the ceremony of Teyem-mum, and after having said my prayers setting up again, I became insensible. In short, I was given over by every one, when suddenly, the divine favor restored me, and on the seventh day, the disorder left me, and I perceived signs of recovery. During my illness, the Physician Mohammed Jaffer bestowed the greatest care and attention, may God reward him. He came twice to see me, and exerted his skill until I was restored to health. But during this time, my body was totally deprived of strength, insomuch that I could not get out of bed without assistance. Praised be God that I can now entertain hopes of life and health, and strength will also be acquired. For your satisfaction, I have written these
few

دو کلمه نوشته شد که خاطر مطمئن باشند متعاقب
 هر چه رو میدهد متواتر نوشته خواهد شد اما بعد از آنست
 که روز بروز اثر صحت بر کمال و زوال سقم محسوس
 شود خطی که مصحوب میان کلیم الله فرستاده بودند
 رسید خاطر از خبر خیریت آن بر خودار متبرور گردید
 ان شاء الله هر چه از مادر حق مومی الیه سخی مشکور
 متصور گردد بهیچ باب در آن معذور نخواهد بود و اقتباس
 آیه کرمه که نوشته بودند بسیار بموقع و مستحسن نوشته اند
 بَارَكَ اللهُ فِیکَ وَ عَلَیْکَ وَ لَکَ بر خودار باشد
 ما هم از غایت جوش سخن با وجود این آزار و ناتوانی
 و با عی گفته ام بخوانند و مخطوط شود

تایان ن لی ای به خط دیدم
 کاهای طرب از چمن دل چیدم
 پروانه صفت به خویش من جنبیدم
 ای شمع پدر گرو سرت کردیدم

few words, in order that your mind may be at ease, afterwards whatever may occur shall be written regularly. I flatter myself, my health will increase daily, and the lessening of the complaint be perceptible. The letter which was sent by Ke-leem-ullah came to hand, and delighted my heart with tidings of your welfare. Please God, whatever lies in my power, shall be done to serve him, with the greatest willingness. The verse which you chose from the Koran, is exceedingly applicable and proper. May God bestow blessings on you, and upon you, and for your sake, may prosperity attend you. In the ardour of composition, notwithstanding my extreme weakness, I have written a *Reba-it*, read it, and be pleased. "From the time that I saw in your letter these words "*until my father giveth me permission,*" I cul-
"led the flowers of delight from the garden of my
"heart. Like the moth, I flap my wings. O! light of thy
"father, and hover round your head"

عنایت نامه نهم

بر خوردار سعادت اطوار کا کار میرسد محمد سلیمه امدت تالی
 بعد دعوات مزید حیات و ترقی درجات و شوق ملاقات مشهود
 آنکه پیش ازین خطی مصحوب تیجا بهات نوشته شده
 بود رسیده باشد درین روز داد اینست که ۲۷ شوال
 فقیر را آزار تب صمیمه این سرفه شدید عارض گردید
 چندی از سورت حرارت تب خیز داشت و از شدت سرفه
 قریب بود که اضلاع بدن بهم بشکند قریب بیست روز
 درین چار موجه آزار گاهی غوطه خورده فرو میرفت و گاهی
 بر می آمد امید حیات منقطع شده بود تا که بان بفضل الهی
 نسیم عنایت از مذهب نحن نحي البوتی وزید
 و از آتش بجران تب بدن را بکناره کشید تخفیفی در آزار
 محسوس شد تا آنکه بتدریج تب و سرفه روی
 با انحطاط آورده بتاریخ ۲۲ ذی قعدة سنه ۱۳۰۳ تقارن تام و صحت تمام
 حاصل شد جدا له ثم جدا له علی ما حیانا
 من الانجلاء اما نحول ولا غری بدن مجد است که اثر کوشش
 در بدن

LETTER IX.

To my son of happy endowments the prosperous Meer Syed Mohammed, may God preserve him. After im-
plorations for prolongation of life and for increase of
honors, and wishing for an interview—be it thus known.

I have already written a letter and sent it by Tay-jeh-
bábht, and which you may have received. My present
condition is as follows! On the 27th of Shawal, I was
attacked with a fever accompanied by a violent cough:
sometimes from the force of the fever, I was quite be-
side myself, and the violence of the cough was near
breaking all the ribs in my body: for near twenty
days, I was beset on all sides with these waves,
sometimes I sunk, and sometimes I rose. My
life was despaired of, when all of a sudden through
the divine favor, the Zephyr of beneficence blew “from
“ the source of that wind which restores the dead
“ to life,” and delivered my body from the fiery
paroxysm of the fever. There was a sensible change in
the disorder, until by degrees the fever and cough abated;
on the 22d of Zekadeh, in the third year*, I was restored to
perfect health. Praises be unto God again and again for his
mercy towards me in restoring me to health. But such
is the leanness of my body, that there is not the least signs

• Of Feerukhseer.

در بدن نهانده استخوان و پوست بهم پیوسته صورت

تشریحی شده ایم

کثرت عصب بحدیست که نتوان فهمید

تن ما را از یکی رشته پیراهن ما

قوت و طاقت تا امروز که ۲۹ ذی القعدة است

اصلا در بدن محسوس نمیشود راه رفتن و کام زدن چه معنی

دارد یکماه بدیتر شد که درین مجمره خانه فروکش کرده ایم

چند روز شد که پیرهن شکسته ایم و در پاؤس سرگشت

وزن یک پیسه روغن انداخته بگوشت دست نکرده

شورهای آنرا میخورم حاصل آنکه از آزار تب و سرفه حالا

اثری نهانده و طبیعت با اعتدال حقیقی گراشیده اما چون

یکماه این آزار زور تمام داشت بسبب تقاضای سن عمر

این بار ناتوانی تام رویداده الحال که بتدریج چیزی میخورم

در دو از ده روز قوت بهم خواهد رسید حکیم صاحب مهربان

حکیم محمد جعفر سعی بسیار در ابرای این آزار نمودند و بفضل الهی

سعی ایشان مشکوّر شد و ایشان ماجور گشتند چندان

برای

of flesh remaining, so that I am perfectly hide-bound, and the exact picture of a skeleton. *Verse.* "My weakness was excessive beyond conception, my body resembled a shred of my garment," To this day the 29th of Zilkādeh. I cannot perceive any strength in my body, how then can it be supposed that I am able to stir a step? It is more than a month that I have been confined to this room: for some days last past, I have discontinued a strict regimen. I drink broth made of a quarter of a seer of meat with a pice weight of ghee, but without tasting the meat. In short, there is not now any remains of the fever or cough, and my constitution is recovering; but the disorder having lasted a month with great violence, whilst I am advancing in years, this attack has reduced me to extreme debility; however now that by degrees I begin to eat something, in ten or twelve days I shall acquire strength. That humane physician Mohammed Jaffer, exerted great skill in removing my disorder, and through the divine favour, his endeavours have proved effectual;

برای دیدن نبض پند و پیش فکرها آمدند و تپسی می نمودند
و قاروره که هر روز میرفت متوجه شده ملاحظه نموده و او
نوشته میدادند حق سبحانه ایشانرا جزای خیر دهند هر خورده را
یقین بدانند که بطالع شما و دیگر متعلقان از سر نو حیات
یافتیم این شکر موجب الهی همه متعلقان زبان و دل سجا آرند
و یک من آرد زانان بخت بفقیرای بلکرام بدهند این دو کلمه
مرده صحت را بخط خود نوشتم که خاطر جمع گردد حالا از آزار
بالکلیه شفا حاصل شد نقامت درین چند روز بر طرف
می شود اراده دارم که روز عید سوار خواهم شد تماثل
اندرین بیماری صعب که امید حیات نهاده بود بر ما و شما
و جمیع برادران و دوستان مبارک مبارک
مبارک باد و السلام

ترجمه شعر عربی

فحمد الله ثم حمد الله یعنی شکر است مرخداي را
بعد از ان شکر است مرخداي تعالی را
علي صاحبنا من الانجلا بران چیز که بخشید ما را
صحت از بیماری

he will obtain his reward. He came several times to feel my pulse and comfort me; he examined the urinal which was sent to him every day, and prescribed medicines accordingly. May God reward his goodness. My son, know for a certainty that I have obtained new life, through the good fortune of yourself and other relations. Let all our relations with tongue and heart return thanks for the divine gift. Make a maund of flour into bread, and distribute the loaves amongst the poor of Belgrat. I have now written these few words of good news respecting my health that you may be satisfied. Now I have no complaint but weakness, which will leave me in a few days; and it is my wish to ride out on the approaching festival; may this recovery from a grievous sickness, when life was despaired of, prove to myself, to you, and to all our relations and friends, fortunate, fortunate, fortunate. Farewell.

LETTER

فایست نامه دهم

برخوردار سعادت اطوار میر سید محمد سلمه الله تعالی
بعد و حوات مزید حیات و ترقی درجات و شوق ملاقات
مشهود آنکه سابق برین خطی مصحوب داسودر نامی هندو
در خریاطه خطوط انجوی سید محمد شاه ولد میر عبدالهادی
مشتمل بر حقیقت بیماری خود و شفایافتن مفصل
نوشته شده درینولا مجمل می نگار که ۲۷ محوئل سنه ۳
فقیر را عارضه تب محرق عارض شده و بامتداد کشید
و سرفه شدید لاحق گردید حالت بدینجا رسیده بود
که همراهیان قطع امید حیات کرده بودند ناگاه فضل الهی
شامل حال شد و اواخر ذی القعدة تب دسرفه
با تکلیف مغارقت کرد الحال هیچ آزار نیست مگر ضعف
و ناتوانی نقاهت که زیاده از حد است یک بار چه
گوشت در تمام بدن نهاده همین استخوان و پوست
مانده ایم جامه و قبا دامن آنها بر پشت پامیرسد کویا
لباس من نبود بهر حال اینها سهل است حالا که بر همین
شکته ایم

LETTER X.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for prolongation of life and for increase of honors, and wishing for an interview—be it thus known.

Some time ago in a letter, entrusted to the care of a Hindoo, named Dà-moo-dur, and enclosed in a packet dispatched by our friend Syed Mohammed Khan, son of Meer Abed-ul-ho-da, I wrote all the particulars of my illness and recovery, which I shall re-capitulate by saying, that on the 27th of Shawal, in the 3d year (of Ferukhseer) I was attacked with an ardent fever, which continued a long time, accompanied by a violent cough. I was so reduced, that every one who saw me, despaired of my life; but unexpectedly, by the divine favor, my disorder abated and by the end of Zilkadeh, I had entirely got rid both of the fever and the cough. Now I have no complaint, but extreme weakness. There is not a morsel of flesh left on my whole body, being nothing but skin and bones; the skirts of my garment hang down to my heels, so that you would think they do not belong to me; but these are mere trifles, which in a few days, I shall get rid of; for now that I have quitted the regimen, my body is returning to its

شکسته ایسم در چند روز تدارک و تلافی آن میتوان شد
و بدن بحال می آید اصل دفع آزار بود آن خود بمحمد اند
که اثری از آن مرض شدید که جانبری از آن متصور نبود
نیست شکر این بجان و دل بجا آوردیم شاکر الهی
بجا آورده بموجب نوشته سابق یک من آردر آنان پخته
بفقره آسجا خواهد داد امروز که دوشنبه دوم ذی الحجه
باشد بعد یکماه و هفت روز اگر چه طاقت و توانائی
نبود سوار شده پیش شیخ لالین حیدر علیہ سرکار
مهر جمعه رفته بودیم نفران دست مرا گرفته براسپ سوار
کرده بودند حاصل آنکه مطابق طاقت نیست و وقت برگشتن پهلوی
و اضلاع بسبب حرکت تادیری درد میکردند اما اینها
خیر است حالا هیچ و سوا س نهانده خاطر من کل الوجوه
جمع دارند الحمد لله اکثر را روداد شکر اینست که
مناصر اربعه ارکان سلطنت بمقتضای تضاد طبیعی با یکدیگر
ناسازشی دارند بنابر آن قطب المملک و امیر الامرا هر دو
برادر است عفاً منصب کردند این معنی را مردم نوعد کمر
لغرض اقدس رسانند چنانچه تا چند روز هنگام
عظیم

former state. The first object was the removal of the complaint, and praised be God, there remains not any signs of that disorder which had left no hopes of life. I have returned thanks for this mercy with tongue and heart, you also will praise God in the manner I have already enjoined, and distribute amongst the poor a maund of flour made into bread. To-day, which is Monday, the 2d of Zilhejeh, after a month and seven days confinement, altho' I have not any strength, I mounted to pay a visit to Sheikh Lálun, who manages the affairs of Meer Jemlah. The servants lifted me upon the horse, for indeed I have not any strength; and when I returned home, my sides and ribs, in consequence of the exercise, pained me for a considerable time, but this is nothing; now that there is no danger, my heart is at ease in every respect. Praise be unto God, great praise. As to the present state of the court, the four elements of the Empire* according to their opposite temperaments, do not agree together, on which account, the two brothers Koteb ul Mulk and the Ameer ul Omrah have requested leave to resign their offices; the motives for which having been misrepresented to his Majesty, occasioned considerable

* Meaning, 1, Koteb ul mulk Abdullah Khan the Vizier. 2, Khandowran the Bukhshes ul Memálick. 3, Resheed ed dowleh Jaffer Khan the third Bukshes. 4, Meer Jemlah, the Sudder us Sudoor.

عظیم روی داده بود هفتاد و دو کی در قلعه شب و روز
 موجود می بود چون در نفس الامر از طرف سادات
 چیزی نبود والده حضرت طای سبحانی بجانۀ نواب
 قطب الملک تشریف فرمودند و قطب الملک را
 متعالی نموده بحضور پرنور آوردند حضرت بدولت
 مهربانی تمام بحال ایشان مبدول داشتند خلعت
 و سرپیچ مرصع و پیچ راسی اسب و دو زنجیر
 فیل مرحمت فرمودند اما امیرالامرات تا امروز ملازمت
 ننموده ملازمت خود را در یک مشق منحصر کرده اند که
 مهر جمله به بنگاله برو و من بدکن هرگاه میرجمله رخصت
 بنگاله شده روانه شود من هم ملازمت نموده رخصت
 دکن خواهم شد بنابراین مقرر شده است که یازدهم
 ذی الحجه میرجمله رخصت بشود صاحبی میرجمله کرم الله
 مدت بیست روز آزار چشم راست داشت چنانچه
 نه در شب آرام بود نه در روز و چشم و انجم شد
 بعد از آن که او شد معلوم گشت که در چشم پرده رقیق
 که عبارت

alarm for several days. The weekly guards did duty in the castle day and night. But when it became evident, that the Syeds never entertained any evil design; the king's mother went to the house of Koteb-ul-mulk, and having satisfied him; brought him to his Majesty, who received him very graciously, gave him a dress with a Scerpeitch of precious stones, and five horses and two elephants: the Ameer ul Omrah however has not yet waited on his Majesty. He has consented to visit the King on the following terms; that the same day being appointed for Meer Jemlah to depart for Bengal, and himself for the Decan, they shall take leave together, and the 11th of Zilhejjah has been fixed accordingly.

My friend Meer Syed Kurrum-ullah has been troubled with a disorder on his right eye these twenty days, so that he has no rest day or night, and the eye continues closed; his left eye is dim sighted, occasioned by a wound;

که عبارت از مانده باشد افتاده چنانچه عایل بنیائی گردیده
در چشم چپ بسبب زخم ضعف بصر بود این معنی
علاوه شد تصدیق تمام است علاج میکنند حق سبحانه شفا و مداخه
خدمت از دست بنده می آید میکند بر خوردار را اینچام معلوم
شده که نزد شیخ عبدالحمید مغانی علاج مانده چشم مجرب
مجرب مجرب است باید که آن بر خوردار کولیهای علاج مانده
اگر پیش ایشان موجود باشد کز آن با احتیاط در دلی کوچک
انداخته بفرستند و اگر موجود نبود هر چه بران خرج شود
از خود خرج نموده کولیهای تیار کرده خود بفرستند

غایت نامه یازدهم
بر خوردار کامکار سعادت اطوار میر سید محمد اسماعیل الله تعالی
بعد دعوات مزید حیات و ترقی درجات و شوق ملاقات مشهود
خاطر عزیز آنکه خطوط آن بر خوردار متواتر رسیدند از جناب
خیریت شما و دیگر متعلقان و مردم وطن خاطر مسرور
گردانیدند درینو لاسیادت پناه سید یار علی و سید محمد باقر
و سید امام علی و غمره روز عید اضحی شاه جهان آباد رسیده
در کمره

so that this aggravation is the more severe. He applies a remedy, may God cure him. I do him all the service in my power. It is understood here, that Sheikh Abdul-je-leel Mánee has a remedy for a film on the eye: if he has any pills for this disorder, procure them and send them in a little box; but if he should not have any ready, whatever expense may be required, pay it yourself, get the pills prepared, and dispatch them quickly.

LETTER XI.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for prolongation of life and for increase of honours, and wishing for an interview—be it thus known unto his precious mind.

Your letters arrived one after the other, and delighted me with the account of the welfare of yourself, and other relations and countrymen. I have now to inform you, that Syed Yár Ali, Syed Mohammed Bauker, and Syed Imám Ali, &c. arrived at Shajehanabad on the festival of *Uz-báb*, and took up their abode at the Kutterah of

Sheikh

در کمره شیخ فرید نزدیک احقر فروز آمدند خط شما
 رسید بایندد الحمد لله که خیریتها حاصل است سابق حقیقت
 آزار خود را مفصل مصحوب د امود رهند و ی بلگرام
 نوشته شده بود الحال نگار تفصیل مصحوب است آزار را
 باز نمودن لطایف فیه دالسه مرده صحت و سلامت خود را
 بان برخوردار می نگارم که بفضل الهی جل شانہ آزار باهم
 بر طرف شده طبیعت باعذار الکر ایدہ محظوظ می باشم
 بقاوت مصحوب است آزار بسیار بود حال در ان هم تحفیف
 جهر سیده روز بروز توانائی زیاده میشود روز بعد بتقریب
 ضیافت سید یار علی و غیره پرهیز با نکیه شکستم و پولاد و غیره
 هر چه بر سفره بود حصه خود تناول کردم والحمد لله علی ذلک
 بخاطر تسخیر جهت از طرف بنده جمع دارند در باب سید
 یار علی سفارش نوشته بودند برخوردار ایشان طالع منده
 بودند همین که رسیدند در سرکار میر جلاله نوکر شدند
 دهم ذی الحجه رسیدند و داز دهم شهر مذکور نوکری میسر شد
 صد و پنجاه روپیه در ماه سید یار علی و صد و پنجاه روپیه
 در ماه

Sheikh Fereed, near my lodging, and they delivered your letter. Praised be God, that all are well. I have already written you, particularly about my illness, by Da-moo-dur, a Hindoo of Belgram; it is therefore unnecessary to enter into a fresh detail of the same subject. I wrote to you the glad tidings of my recovery, which through the divine favour, has been completed, and my constitution is returning to its proper temperament. I possess good spirits, the weakness incident to my disorder being now considerably abated, so that I am recovering strength daily. On the festival day, at the usual invitation of Syed Yar Ali, &c. I entirely broke the observance of all regimen, and ate my share of whatever was on the table, Pow-lau, &c. and God be praised for it. Be perfectly easy about every thing concerning me. You recommended to me Syed Yar Ali, who has been particularly fortunate in being entertained in the service of Meer Jemlah; he arrived on the 10th of Zilhejeh, and on the 12th got into office for himself one hundred and fifty rupees a month, and the like sum for Syed

B b

Mohammed

در ماهه سید محمد باقر و صد و پنجاه سال روپیه در ماهه سید امام علی منقر
 شد حقیقت و در بار اینست که میر جمعه روز عید اضحی از ظل
 سبحانی رخصت بنگاله شدند و در روز برای سرانجام
 بار بردار و غیره لوازم سفر توقف نموده اند ساعت دیده
 روانه بنگاله خواهند شد سبحان الله عجیب قسمت است
 که درین هر دو دربار روشناسی بهم رسیده بود و الحال
 میشود استم که چون چند ماه خدمت کرده ام چیزی برای کار
 خود التماس نمایم که این مقدمه در پیش آید کویا امروز داخل
 شاهجهان آباد شده ام حالا از سر نو فکری دیگر باید کرد حق سبحانه حلال
 مشکلات است علیه تو کلت و هو حسبی و نعم
 الوکیل بر حور دارا بعد یکیم ماه پس از شفا ملازمت
 امیر الامر انمودم و در مدت آزار فقیر بسری بخانه ایشان
 متولد شده بود چون فرزندان که احلی از این متولد شده بودند
 و ایشان شادیه ها نموده مبلغ خطیر بر سیاق و انعام مردم خرج
 کرده بودند امجد ام از حیات متمتع نشد و در تولد این
 فرزندان را هیچکس نکر فتنه شادی نکردند فقیر که ملازمت کرد

Mohammed Bauker, and one hundred and forty rupees a month for Syed Imam Ali.

The particulars of them are as follows:—On the fortunate day of Uzkeh, Meer Jemlah took leave of his Majesty to set out for Bengal, having delayed his departure a few days in order to procure carriage for his baggage, with other necessary preparations for his march, when he sees a lucky hour he will proceed for Bengal. Great God! it is a strange fatality, that when in both these Durbars where I was known, and where after some months attendance, I expected to have done something for myself, these circumstances have intervened. It seems as if I had arrived at Shahjehanabad only to-day, and now I must make other attempts, but God can dispel all difficulties; I have placed my reliance on him and he is sufficient for me, and a sure agent.

A month and a half after my recovery, I waited upon the Ameer ul Omrah. During my illness, a son had been born to him. Of all his children born before this time, after he had been at great expence in making entertainments on the occasion, not one had lived, therefore on the present birth of a son, he did not receive the nuzzir
of

سه تاريخ عربي و فارسي و هندي تولد پسر مذکور
 را در رکاب علجه با ملوب دعا گفته از نظر
 فیض اثر گذرانند بسیار مخطوط شدند و احوال بر مری
 فقیر نمودند که چه احوال شماست عزیز کردم آزار
 صعب کشیدم و از سر نوجیات یافتم فرمودند چه آزار
 التماس کردم تب محرق بعد از آن متوجه شده
 بدست خود اشارت بنشین فرمودند غرض که روشناسی
 خوب بهم رسیده بود اما چه فایده که ایشان روانه دکن
 میشوند و درین ایام از کثرت از دحام کارها حواس
 ایشان متفرق در دربار ایشان درین روزها
 اینقدر کثرت میشود که در دربار پادشاهی آنقدر نیست
 برین هم هر روز برای مجرا در خلوت میروم تا خدا
 چه خواسته است مسوده تواریخ برای مطالعه شما هم
 فرستاده شد غالبکه پسند سخن منجان آن دیار هم
 شوند اینجا خود هر کس که دید پسندید مولوی جیون
 که این تاریخها دیدند مردم بسیار پیش ایشان نشسته
 بودند.

of any one, nor made any rejoicings. When I waited on him, I presented him with three Tarikhs, namely Arabic, Persian, and Hindy, on the birth of this son. The Tarikhs were in different forms, imploring blessings in different forms. He was very much pleased with them, and enquired about my circumstances, asking "What is your situation?" I answered, that I was miraculously recovered from a severe fit of illness. He enquired what was my complaint, and I replied an ardent fever. After this conversation, he kindly pointed with his hand for me to be seated. In short I am now well known to him, but to no purpose, as he is going to the Dekhan, and besides at this time, from the multiplicity of business, his mind is in an unsettled state. His levee is now more crowded than his Majesty's. Amidst all this hurry, I visit him every day in private. We shall discover what is the will of God! I have also sent a copy of the Dates (Tewarikhs) for your perusal, and I fancy they will please the poets of your country; here they have been approved by all who have seen them. Mowlawee Jewun,* when he saw the Tewarikhs, in a large company, said aloud, I am honoured in

* The preceptor of Aurungzebe.

بودند بخود هر چه فرمودند که مارا بوجود شما فخر است
 که در زمانه ما همچو شما میستادی موجود است آنقدر
 مهر بانی کردند که خیالات کشیدیم بر خوردارا پیش ازین
 بشما نوشته شده بود که سند علم حدیث که حضرت
 میر محمد میر سید مبارک رضوان الله علیه به پند
 نوشته داده اند بر یک جزوی کوچک نوشته شده است
 و در ورق اخیر جزو مذکور خط شریف میر سطور است
 باید که آن جزو را از کتابخانه بر آورده نقل آن گرفته
 مقابل نموده با احتیاط ارسال دارند که بر مطایب است
 و اصل جزو را با احتیاط تمام در خانه نگاه دارند زیاده
 درین باب چه مبالغه رود و برای عینک هم سابقا
 نوشته شده که درینولا محتاج عینک شده ام
 و یک درینجا پاراست اما پیش من خوب موافقت
 نمیکند یک عینک خوب در بهر که بهم رسیده بود
 آنرا نفران کم کردند هر چند در اسباب حسم
 بهم نمیرسد عینک فرنگی حلقه چوبی که در خانه گذاشته بودم
 نظر

being the cotemporary of such a genius, and he shewed me so much attention that I was ashamed.

I have already written you about the Sunnud of Elm Hadees, which his excellency the deceased Meer Syed Mobarek (may the favor of God rest upon him) gave me, and which is written in a section of small paper; the last leaf of which is in his own hand writing: I desired you to take the paper out of the library, and having copied and examined it, to send it by a safe conveyance, as it is very much wanted. The original, preserve in the family with the utmost care. On this subject what need I say more? I also wrote you concerning spectacles, but I am now in want of a pair: here is plenty of that article but none that perfectly suit my eyes. I had met with a good pair at Bukhir, which the servants mislaid, and in spite of every search they cannot be found. I left behind me a pair of Europe spectacles in

نظر برین که چیزی نفیس است و بالفعل محتاج نیستیم
 و در خانه بگذارم که با احتیاط خواهد بود ظاهر اشما آنرا بکسی
 دادید اگر استرداد آن ممکن باشد البته مسترد
 کرد و آنکه بسیار بچشم من موافق بود که تا ادرسم السماء بنظر می آید
 و من ازینجاد و زوج عینک خریده برای آن عزیز نظر شستم
 مالیت معلوم اما برای موافقت چشم اینقدر مبالغه
 می رود و از حسین خدمتکار پرسید که آخر آن عینک به کرمی
 که در طاق قلعدان می بود چه شد و که برداشت و کجا
 نگاه داشتند جواب این مقدمه از و دریافت نموده
 بر نگارند والسلام

تاریخ تولد پسر نواب امیر الامرا حسین علی خان بهادر
 فی العربیة

قال امیر الامر انعمه

وهی قدوم الولد المستنیر

ارخ فی ذلک عبد الجلیل

امتعه الله بعبر کبیر

ایضا

a wooden frame; because I considered them as valuable, and as I did not immediately want them, I therefore left them at home, that they might be safe. But it appears that you have given them to somebody; if it is possible to get them back again, you must positively effect it. They suited my eyes so exactly, that with them I could discover the sky's skin. I bought here two pair of spectacles for you, and have sent them. The intrinsic value of my Europe spectacles is inconsiderable, but on account of their suiting my sight exactly, I have expatiated thus much on the subject. Enquire of our servant Houssain, what became of the Bukhir spectacles that were in one of the divisions of the writing box, and who took them out of that place, and where they have put them, and let me know what he says on the subject. Farewell.

Tarikh of the birth of the Son of Nawaub Ameer ul Omrah Houssain Ali Khan Bahaudur.

IN ARABIC.

A blessing came to the Ameer ul Omrah, and which blessing was the arrival of a son of light. Abduljeel declaring on the date of this birth, says, may God make him prosperous with long life.

C c

IN

ایضا فارسی

گهی شکفت بگذارخانه ان حسین
زمانه شد بدوام بقای اوضامن
فرشته آمین گفتا چو گفتم این تاریخ
هزار سال شود عمر این کل آمین سنه ۱۱۲۶

ایضا هندی

پتھر جنم سنیت کہون بنس سین مہیپ
چرخچو جک جک سدا یہ پتھر کل دیب سنه ۱۱۲۶
ترجمہ بیت اول عربی
یعنی رسید امیر الامر اب نعمت و آن نعمت پیش آمدن
فرزند روشن است

ترجمہ بیت ثانی

یعنی تاریخ گفت در باب تولد عبد الجلیل
بر خوردار کرد اند اورا اسد تعالی بہ عمر بزرگ انتہی
آمین بالہ و کسر المسمیہ ایمن شونده
منتخب اللغات

حیات

IN PERSIAN.

A flower blew in the family parterre of Houffein, for immortality of which I am become surty. When I declared this date, "May this protected flower bloom a thousand years," the Angels said Amen.

A. H 1126.

IN HINDY.

I declared the year of the birth of a son from the stock of the chief Houffein. May this son, who is the lamp of the family, live happily in time, and in eternity.

LETTER

عنايت نامه دوازدهم

بر خوردار سعادت اطوار مير سيد محمد سلمه الله تعالى
بعد دعوات مزید حیات و ترقی درجات و شوق ملاقات
مشهود خاطر عزیزه آنکه خطوط آن بر خوردار رسیدند
از خبر خیرت آن بر خوردار و مردم وطن جمعیت خاطر حاصل
کردید جواب خطوط مفصل مصحوب صاحبی
میر عبد الهادی غلام محمد نوشته شده است واضح
گمیده باشد و یک کتبی پاره هم سر بهر همراه ایشان
فرستاده شده است بفضل الهی رسیده باشد
رویداد حال اینست که میرجهان روانه بنکاله شده است
بر باره پناه فرود آمده است خبر است که بعد فاشوره از اینجا
کوچ خواهد شد فردا اضافه پنجاهی که بخط حضرت خلد مکان
حاکم کیر خفر الله در دفتر بود بتلاش تمام بجنس بدست
فقیر آمده در سعی هستم که فردا مذکور را منظور ساخته سیاه
بجالی بگیرم درینولا که قاصد شیخ پیر محمد از قاضی پوره
آمده بود و دو روز مانده روانه بلگرام شد خط شما نیاید از نو
تعیین

LETTER XII.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for prolongation of life and for increase of honours and wishing for an interview—be it thus known unto his precious mind.

Your letter arrived and comforted my heart with the glad tidings of the welfare of yourself and of our countrymen. I have answered you fully in my letter sent by my friend Meer Abdul Hady, son of Golaum Mohammed, and which you will have comprehended. I also sent by him a bale of cloths sealed up. I hope through God's favour, he has arrived safe.

The present state of affairs is as follows:—Meer Jemlah has set out for Bengal, and is now encamped at Barah pulleh, from whence it is reported, he will march after the 10th of Mohurram. After great search, I have found in the registry the original order for the addition of fifty to my Munseeb, written in the hand of the inhabitant of Paradise* (may God pardon him): I am striving to get this patent approved and renewed. When the courier of Sheikh Peer Mohammed, who arrived from Cazypooreh, after having staid two days at Belgram, did not

* Aurungzebe.

تعجب بخاطر راه یافت که با وجود قرب محامه خط با و ندادند
 چه معنی دارد باز بخاطر رسید که شاید از روانه شدن
 او مطلع نشده باشند بر خور و آری باید که خبر گیران بوده
 هر که روانه این طرف شود دو کلمه بل یک کلمه خیریت
 طرف که بدون حقایق ورود داد دیگر باشد می نوشت باشند
 که رفع تعلیق خاطر کرده در خواندن و نوشتن پیوسته
 خواهند بود وقت را غنیمت دانند که فی التاخیر آفات
 انشا الله تا و ایل موسم بهار اگر آمدن ما آن طرف
 میسر شد فیهما و الا البتہ شمارا می طلبیم که آرزوی
 دیدن مشابهار است اخوی اعز می سید قریش
 بخیر و عافیت پیش فقیر رسیدند و هاشمیان و بنده می باشند
 بخانه ایشان خبر خیریت رسانند بگرامی برادر مهربان میر
 محمد باقر و اور بخشن سلام رسانند خط ایشان رسید
 قاصد مستعجل بود و بنده بلاشکر میر جمله اراده داشت
 بنابران درین دفعه جواب میسر نیامد مستعجل
 مینویسد در خدمت مخدومی میان محمد طفیل سلام رسانند
 جواب

bring any letter from you, I was greatly surprized what could be the cause that you did not give him a letter, as the street is so near to ours; then it came into my mind, that perhaps you might not have been apprized of his departure. Be careful, my son, to write by every one who comes this way, only two words, or even a single word of your health, without any other particulars, just to satisfy my mind. Exercise yourself continually in reading and writing, considering the value of time; for delay is dangerous. Please God, if by the beginning of spring, I should be able to go to your quarter, so much the better; otherwise I will certainly send for you, as I am very anxious to see you. My esteemed friend Syed Coreish arrived here safely, and in good health; and now he lives with me: inform his family that he is well. Present my compliments to my respectable friend Meer Mohammed Bauker, son of Dáwir Bukhsh. When his letter came to hand, the courier was in haste, and I wanted to visit the camp of Meer Jemlah, for which reasons, I have not been able to answer him by this dispatch, but I will write afterwards. Present my compliments to Mohammed Tofiel, on the subject of
whose

جواب خطوط ایشان سابق نوشته شده است و در پستوا
چون قاصد مستعجلان بود میسر نشد که خط علیده بنویسد
خطی به میر سید محمد ساندوی نوشته شده است بایشان
رسانند و بموجب ایشان تاریخ تولد پسر اخوی
مید محمد روشن در خط مذکور نوشته شد

تاریخ تولد سید و قار محمد ساندوی

حق تعالی به محمد روشن

پسری داد سعادت میلاد

سال تاریخ چو چشم زخرد

گفت ازو چشم پدر روشن باد سنه ۱۱۲۹

عنايت نامه سیزدهم

بر خوردار سعادت اطوار میر سید محمد ساندوی

بعد دعوات مزید حیات و ترقی درجات و مشوق ملاقات که

انشاء الله قریب الاوقات مفید مسرات است

مشتهود آنکه سابق خطی مصحوب سید ابراهیم ساکن محله

نوراپوره فرستاده شده بمطالعہ درآمده باشد و رایزولا

کمر

whose letter I have already written; the courier now under despatch, being in a hurry, I have not time to write him again. Convey the accompanying letter to Meer Syed Mohammed Sandhee. Conformably to my promise, I have enclosed in that letter the *Tárikh* of the birth of the son of my friend Syed Mohammed Roshun.

Tárikh of the birth of Syed Wa-kir Mohammed Sandhee.

The great God bestowed on Mohammed Roshun a son of fortunate birth. Having sagaciously sought the date of the year, I said, through him, may his father's eyes be enlightened.

LETTER XIII.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. * After implorations for prolongation of life and for increase of honors, and wishing for an interview, and which please God is near to bestowing delight—be it thus known.

I have already sent a letter by Syed Ibrahim, who lives in the division of Khoordpooreh, and which, you have ere now perused.

D d

Now

مکرر جملا می نگار و کرد رفت پناه حوالی و نگاه شیخ لالن
 که الحال بختاب محمدی خان سر فرزند شده اند چون نواب
 میر جملا روانه بنگاله شدند از منزل فرید آباد بند خدمت
 سوانح نگاری سرکار امتیاز کدّه عرف ادوئی و
 سرکار قمر مکر عرف کرنول مضاف صدویه بیجا پور
 بنام بنده تیار کرده فرستادند و معذرت خواستند که
 اگر مادر شاه جهاناباومی بودیم البته برای شما خدمتی
 در هندوستان می گرفتیم الحال که رفتن نواب به بنگاله
 پیش آمدن چار این بند فرستادیم هر چند دور است
 اما خدمت خوب است بنده در رفتن آنجا و رفتن متروک
 بود و بخاطر آورد که اگر از سرکار نواب امیر الامرا کم و بیش
 خدمتی از هندوستان میسر آید قناعت باید کرد به همین
 اراده در دربار امیر الامرا آمد و رفت می کردم روزی
 در مجلس نواب ذکر رباعی فقیر که در بهر کمر گفته داخل
 سوانح نموده بودم و میر جملا اعتناء بر رباعی نگرده بغرض والا
 نرسانیده بود به میان آمد شعیب خان بنو اب
 امیر

Now I write you summarily. The respectable and powerful Sheikh Lálun, who is now ennobled with the title of Mohammedy Khan, at the time that the Nawaub Meer Jemlah set out for Bengal, had got prepared in my name a Sunnud for the office of Sewanneh-nagáree of Sircar Im-ti-yaz-gurh, commonly called O-dow-nee, and Sircar Cúmrnagur, commonly called Kurnool, dependent on Soobah Beejapoor, and excused himself saying, that if he had remained at Shahjehanabad, he would certainly have obtained for me an appointment in Hindoostan; but that on account of the Nawaubs departure for Bengal, he had nothing left to offer me but this, which although distant, he observed, is a good appointment. I was considering whether to go there or not, or whether instead of this, I might not be able to obtain of the Ameer ul Omrah some appointment in Hindoostan of less value. With this intention I frequented his levee, where one day mention was made of a Ru-ba-ie, which I had written at Bukhir, and inserted in the public intelligence, and which Meer Jemlah had neglected to notice to his Majesty, and Shu-aet Khan observed that their Ru-ba-ie had merit,

and

امیرالامرا التماس کردند که فلان رباعی خوب گفته است
 قابل شنیدن است نواب متوجه بجانب فقیر شدند بنده
 رباعی خوانده تمام روداد را عرض کرد رباعی را بسیار
 پسند کردند و فرد رباعی در دست بود که برخاستند ظاهراً
 همان روز نواب قطب المملک بمحانه نواب صاحب
 آمدند و آن فرد رباعی را به قطب المملک نمودند و گفتند
 که این مقدمه قابل عرض محلی است ایشان تصدیق
 کرده همان فرد گرفته بدر بار که رفتند اول همین فرد رباعی
 بدست حضرت ظلی بجائی دادند حضرت بدولت مطالعه
 نموده بسیار پسند کرده آفرین و تحسین نمودند نواب
 قطب المملک عرض کردند که باعث تغیر می قایل همین
 رباعی است حضرت تعجب و استعجاب کرده خود بخود
 فرمودند که مبادی تو بدی خدمات سابق بحال فرمودی هم روز دیگر
 که بخدمت امیرالامرا رفتم فرمودند که خدمت شما بحال
 شد پروا نگی بحالی آمد چون ایشان و قطب المملک
 و پادشاه بحال کردند دیگر جای دم زدن نماند بالا نگه بنده

and was worth his hearing. The Nawaub turned towards me, and after I had repeated the Ru-ba-ie, I related all the circumstances. He very much approved of the verses, and whilst the paper was in his hand rose up. It should seem, as if on that very day the Nawaub Koteb-ul Mulk having come to the house of the Ameer ul Omrah (his brother) he had shewn him the Ru-ba-ie, and observed, that the case ought to be represented to his Majesty. He giving credit to my assertion, took the paper with him to court, and first of all put the Ru-ba-ie into his Majesty's hand, who read it and commended it highly. The Nawaub Koteb ul Mulk said that this Ru-ba-ie was the cause of my removal. The King being quite astonished said of himself, "I restore him to his former offices." The next day, when I waited on the Ameer ul Omrah, he said, you are restored to your office, and a Perwannah is issued accordingly. Thus restored to office by the King, the Ameer ul Omrah, and Koteb ul Mulk, there was no necessity for speaking about another place.

Although

هرگز استعدادهای این خدمت نگرفته بود اما بر قسمت
خود راضی باید شد ما شاء الله کافی امروز که بیستم
مه فرما شد سیاه بختی خدایات بدستور سابق
نوشته شد برای مهر قطب الملک رفته هرگاه مهر شده
نیاید اسناد مرتب خواهد شد اسناد را روانه بهرگز نموده
و نیابت خود را بصاحبی شیخ محمد رضا که بخشی و وقایع نگار
بهگزاند و فی مابین بهیچ وجه جداشی نیست فرستاده
برای چند روز بوطن خواهم رسید زیاده بجز شوق چه نویسد
والسلام رباعی که میر صاحب و قبله مرحوم در فرد سوانح نوشته
بودند در حقیقت باران که در پیر کته جیوسی سرکار بهگز باریده بود
و قطرات آن بر برگ درختان منعقد گردیده در رنگ و ذایقه

از نباتات مصری اصلا تفاوت نداشته ایشست

فرخ سیر آن شهر نشین بابر گات

هرخ از ادب اوشده شیرین حرکات

در سندیمن عهد عشرت مهدهش

باران باریده ریزه قند و نبات

شیخ

Although I never solicited my restoration to this office, yet I am satisfied with my lot. God's will be done. To-day, which is the 20th of Sefer, my restoration to office has been entered formally in the diary, and is gone for the seal of Koteb ul Mulk, which when it obtains the Sunnud will be complete. After sending the Sunnud to Bukhir and appointing to the deputyship my friend Sheikh Mohammed Reza, the Bukhshee and Wakia nagur of that place, and who is the same as myself, I will visit my country for a few days. What shall I write besides the desire of an interview. Farewell.

Note.—The following Ru-ba-ic which my father had inserted in the intelligence, was to record this circumstance, that during a shower of rain which fell in the Pergunnah of Jey-too-ee, in Sircar Bukhir, some drops thereof condensed on the leaves of the trees perfectly resembling sugar candy, both in appearance and taste.

RU-BA-IC.

Ferukhseer the monarch of such blessings, that the revolutions of the sky, by his discipline dispensed sweets. In Sind, through the blessing of his happy reign, the clouds dropped particles of sugarcandy.

Sheikh

مستخرج محمد رضا قزوینی بخشی و وقایع نگار انجمن که مردی
بزرگ بود و طبع موزون داشت در پنجاه و دو بیت
گفته در فرد و وقایع درج کرده بود

چو فروغ سیر پادشاه جهان

بیاراست گیتی چو باغ جهان

بکشن همایون جلوسش ملک

نثار شکر کرد از آسمان

بنایت نامه چهارم

بر خوردار سعادت اطوار میر سید محمد سلیم الله تعالی

بعدد عای مزید حیات و شوق ملاقات مشهود خاطر عزیزانکه

درینوالب تاریخ چهارم ماه ربیع الاخر سنه ۱۲۴۰ در دیوان

خاص ملازمت حضرت ظل سبحانی نمودم از راه فضا

و کرم تهرک یعنی خلعت بالابند مرحمت نموده رخصت

تعلقه خدمت فرمودند آداب تسلیات خلعت و رخصت

بجا آوردم الحال از پادشاه ظل اسدکاری خوانده مقدمه

حاکم ضروری است بسبب ماتم متواتر امیرالامرا که

برادر

Sheikh Mohammed Reza Ta-ta-wee the Bukhshee and Wakianagar of that place, a very respectable character and who had himself a taste for poetry, composed on the same subject the two following distichs, which he inserted in the public intelligencer.

“When Ferukhsheer, the monarch of the universe,
“decked the world like the garden of Eden;”

“In the banquet of his auspicious reign, the Angels
“scattered sugar from the sky.”

LETTER XIV.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for the prolongation of life and for increase of honors and wishing for an interview, be it thus known unto his precious mind.

At this present being the 4th of Rubby ul Akir I visited his Majesty in the Dewan khafs, when out of his kindness he conferred on me another blessing, that is to say a drefs with a bálehbund* and gave me orders to proceed to the charge of my office; upon which I performed my obeisances and departed. Nothing now remains to be done by his Majesty (the shadow of God). The business of the Jageer is unavoidably delayed; on account of the mourning of the Ameer ul Omrah for the death of his nephew a youth, and also for the loss of

* A fillet of gold stuff worne over the Turband.

برادرزاده جوان و پسر ایشان بر حمت الهی پیوستند
 هر سه عرض میسر نیامد و نواب مذکور سیلخ ماه ربیع الاول
 سیم از شهر شاهجهانا باد برآمده نزدیک بدرگاه
 حضرت سلطان المشایخ در دایره فرود آمده اند
 الحال با وجود ناتوانی بدن که هرگز بحالت اصلی نمی آید
 همیشه سوار می شوم صبح سوار شده باشکرامیر الامرا میروم
 از اینجا باز در بار پادشاهی میروم خدا کند که کار با
 خاطر خواه صورت گیرد اگر امیر الامرا چندگاه دیگر می مانند
 جمیع مطالب صورت می گرفت الحال هم از فضل الهی
 خوب خواهد شد بدون کار جاگیر بر خاستن بنده از اینجا
 نمی شود که کار جاگیر بر ضروری است و بر آمدن جاگیر محال
 محض شده عالمی درین خیال سرگردن است امید دارم
 که بفضل الهی کار جاگیر احقر صورت گیرد بر خور دارا
 چهاردهم ماه ربیع الآخر سیم سبب خدمت سوانح نگاری
 هنر و سیوسان مرتب شده بدست آمد سبب بخشیدگی
 و وقایع نگاری سرکار سیوسان حدود زور و فائق کشیان
 رجوع

his son, there has been no opportunity of speaking on the subject. On the last day of last month the Ameer ul Omrah departed from the city of Shahjehanabad, and encamped near the shrine of his excellency the prince of Sheikhs (i. e. Nezám eddeen Owlia). I have never yet recovered my strength, but notwithstanding my weakness, yet every morning I ride to the camp of the Ameer ul Omrah and from thence return to his Majesty's levee. God grant that matters may end according to my desire. If the Ameer ul Omrah had remained some time longer, all my wants would have been supplied. Now also, through the divine favor all will be well. Without concluding the business of the Jageer I cannot leave this place, that being the most necessary of all my concerns; and to obtain a new Jageer is become a matter of extreme difficulty: a great many people have bewildered themselves in this pursuit. I am in hopes that through the divine favor, the business of my Jageer will be accomplished.—On the 14th of the present month of Rubby ul Akhir, I obtained the Sunnud for the office of Sewannehnagaree of Bukhir and Sewistán complete in all the forms, but the patent for the Bukhsheegeery and Wakianagaree of Sewistan

برجوع است مقدمه اضافه بخد مت نواب امیر الامرا
عرض کردیم منظور فرمودند و پروا نگی به پیشکار خود داده اند
پیشکار مذکور حقیقت از دفتر نویسانده است غالب که
عنقریب بر فرد حقیقت دستخط اضافه مژین شود بعنایت الهی
ازین کار هم خاطر جمع میشود و السلام در خدمت جمیع مزرکان
و همه خورو وکلان ذکور و انث صغیر و کبیر بر ناو پیر سلام رسانند
وقت تنگ بود و قصد مستعجال بر دو کلمه اختصار نموده شد
عنایت نامه پانزدهم

بر خوردار ستادت اطوار میر سید محمد سلمه الله تعالی
بعد دعوات مزید حیات و ترقی درجات و شوق ملاقات
مشهود آنکه درین روزها خط تازه ازان بر خوردار نرسیده
با آنکه چند کس از بلگرام متواتر آمدند باینرا ان خاطر تعلق
تمام دار و خیر گیران بوده مصحوب آینه های این طرف
و دو کلمه خیریت خود با جمیع خصوصیات آن سمت
می نوشته باشند که خاطر جمعیت پذیرد بر خوردار حضرت
طالع مکان انار الله بر ها نه بیستی کمی بنده بابت
تغیری

Sewistan is not yet registered in the Bukhshees office. I represented my case in respect to the increase of Munsub to the Ameer ul Omrah, who admitted my pretensions and gave orders accordingly to his own Peishkar, who has procured the particulars from the records, so that there remains no doubt of the increase being duly confirmed. About this affair I have confidence in the divine favor. Farewell. To all persons of consideration, to little and great, men and women of high and of low degree, to youths, and to aged persons present my salutation. The time was short, and the courier in haste, I have therefore comprised my meaning in few words.

LETTER XV.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for prolongation of life, and for increase of honors and wishing for an interview, thus be it known.

I have not received from you any letter of a late date, although people from Belgram have been continually arriving here, which hurts me. You should enquire out those who are coming here and write a word or two about your health, and of all particulars in your quarter, to keep my mind at ease. His Majesty, who is now an inhabitant of Paradise,* (may God give splendor to his ordinances,) after lessening my Munsub twenty, upon

* Aurungzebe.

تغییری کجرات بحال فرموده پنجابی اخافه داده بودند
 چون بعد یکماه واقعه عالمگیر خلد مکان رویداده سند در دفتر معالی
 مرتب نشده بود و ریستولا فرود دستخطی خلد مکان
 مجلس بدست آورده بودیم و درین روزها از نظر نواب
 امیرالامر انذار اندیم از راه توجه منظور فرموده حقیقت
 از دفتر نوشته طلبیده بتاریخ هفتم ماه ربیع الآخر سه
 دستخط بحالی کمی و اضافت پنجابی بموجب دستخط
 عالمگیر بر فرد حقیقت نمودند الحمد لله که این عقده هم و اشغال
 انشاء الله در چند روز تصدیق صد و پنجابی عهد عالمگیری از دفتر
 معالی مرتب نموده می آید نواب امیرالامر اروا نه دکن شدند
 تا به چار پنج کروهی از شاهجهانا باد بودند فقیر برای
 هجران رفته تا دو بهر باز به شاهجهانا باد میرسید الحال
 دور رفته اند مسافت آمد و رفت نهانده اراده دارد
 که بتاریخ نهم ماه مذکور خانه کوچ بلشکر ایشان رفته
 چند روز در خدمت ایشان بوده رخصت شده به شاهجهانا باد بیاید
 حیث که کوچ ایشان بسمت دکن در پیش آمد اگر نواب صاحب
 در پنجابی

my removal from Gujerat, ordered it to be restored and granted me farther an increase of fifty, but as he departed this life one month after, my Sunnud was never registered; however I have now recovered the original sign manual, which having shewn to the Ameer ul Omrah, he was so obliging as to require the particulars from the registry, and on the 7th of the present month of Rubby ul Akhir has been pleased to give orders that this rescript of Alumgeer should be exhibited in the Duster Hekukut*. God be praised that this business also is in a fair way, so that now in a few days the *Tusdeek* of one hundred and fifty granted in the reign of Alumgeer will obtain confirmation. The Nawab Ameer ul Omrah, has set out for the Decan, as long as he continued within four or five fols of Shahjehanabad, I went every day to wait on him, and returned to the city at noon: but now he is too far off for me to visit him. It was my intention on the 9th of that month to have packed up a few necessaries, and having repaired to his encampment to have continued with him a few days, and then to take my final leave and return to Shahjehanabad; but unfortunately, in the interim he pursued his march to the Decan. If he had remained here, my business by degrees would have succeeded very well, and now I rely upon God's goodness. My heart beats with strong desire to see you, but what is

* For the forms observed in granting Sunnuds for Munsubs, &c. vide Ayeen Akbery, Vol. I. page 271.

در اینجا می بودند رفقه رفقه کارهای مانوب صورت می گرفت
 الحال هم نظر بر فضل الهی است ول بدیدن شما
 بسیار می طپید چه باید کرد کارهای اینجا بپار به درنگ
 صورت پذیر میشوند با وجود سخافت بدن و عدم قوت
 هر دو وقت سوار میشوم بفضل الهی کارها سرانجام
 داده خاطر جمع نموده اراده آنطرفی خواهد کرد حق سبحانه
 بزدی و خوبی میسر آرد زیاده بجز مشوق چه نکارد
 والسلام بر خوروار سید محمد اشرف ب هر ذرقه بودند در پینولا
 بخیر و عافیت باز بشا بجهانا با در رسیدند و نیز خوردار
 سید عبدالرحیم هم همراه ایشان بدیلمی آمده اند
 استغنیار خان که میر جان محمد و سید عبدالرحیم در برادر می
 خان مذکور منصب یافته اند ایشان را طلبیده بود
 اخوی سید جان محمد و سید کرم الله بخیریت در سپهر نداند
 فرجام و فرید و غیره جمیع نفران بخیریت اند بخانه
 هر کدام خبر خیریت رسانند

to be done. Business is here transacted with great dilatoriness, and which obliges me to ride twice a day, notwithstanding my want of strength. But when, please God, my business is settled and my mind at ease, I intend visiting your quarter. God grant that it may be speedily, and well accomplished. What shall I write, beside my wishes to see you? Farewell. Syed Mohammed Ashruff* is just now returned here from Bukhir in good health; and he is accompanied by Syed Abdul Raheem*. Isfendiar Khan, who together with Meer Ján Mohammed and Syed Abdul Raheem have been enrolled in Mohammed Ashruff's Munsub, were ordered here in consequence. Our relations Syed Ján Mohammed and Syed Kurreem ullah are well at Sirhend. Firjám and Fereed and the other servants are well, of which apprise their respective families.

* Abduljeel's son in law.

* Abduljeel's nephew.

جنایت ناپاکه شاهانزداهم
 بر خور و ارکانکار سعادت اطوار میرسد محمد مسلمان الله تعالی
 بعد از حوائج مزید حیات می شود و خاطر عزیز آنکه خطوط
 آن بر خوردار متواتر می رسند خاطر اندر خبر خبر است شاه
 دیگر مردم وطن مسرور می گردود و بنو لا خط شاه مصحوب
 قاصد میرسد کرم الله مر تفضی رسید حقیقت مندرج
 معلوم گردید روداد ای نجای نیست که سیاه بحالی خدا شد
 از دفتر خالصه شهر نفع بموجب دستخط نواب قطب الملک
 دفتر بخشی الملک و دفتر سواخ حضور انور رسانده شد چون
 خدمت سواخ بنواب میرجهان بحال است و از طرف نواب
 ز کور بیایت بر میرزا اعلام محمد که داروغه خواصان عظیم ایشان
 بوده اند و بحال به زاری منصب دارند و حالی از قبول
 نمی نمایند مقرر است و قیصر در خدمت ایشان رجوع
 شد مایشان در دادن رسید بحال سموده باز این مقدمه را
 عرض کردند و درین روز با پادشاه مقهر ر کرده اند که
 هر عرضی که مکرر می شود چیزی در دی قصور میکنند یا نامشطور
 میفرمایند

LETTER XVI.

To my fortunate son of happy endowments Meer Syed Mohammed, whom God preserve. After imprecations for prolongation of life, be it thus known unto his precious mind.

Your letters came in due order, with satisfactory accounts of the health of yourself and our countrymen. I have now to acknowledge the receipt of your letter by the courier of Meer Syed Kurrumullah Mortiza; having understood the contents. The state of affairs here is as follows. The Siyeh* for the restoration of my appointments, after having obtained the signature of the Nawaub Kotch ul Mulk, was sent from the Khalfah Shereefah † to the registries of the Bukhshe ul Memaluck and of the Sewannah Huzzoor. The Nawaub Meer Jemlah retains the office of Sewannehnagar and has appointed for his deputy Mirza Golaum Mohammed formerly Darogha of the Khowasan of Azem us Shan, and who enjoys a Munsub of three thousand, and is a man of some merit. I waited on him, but having demurred about giving the Sunnud, the matter was again referred to his Majesty, with whom it is usual in such revival either to curtail something or, else to reject the petition altogether.

* Vide Ayeen Akbery, Vol. I page 271.

† The Exchequer.

Through

میفرمایند بفضل الهی بر فرضی مقدمه فقیر بدستخط خاص
 فقره بدست خود سابق بحال تبرک بدست فرمودند
 حالا میرزا نور سیاهه تبرک بر ای دایره خدمت خانه
 به بنده داده اند تبرک سر پیچ یا شال مرصع خواهد شد
 چون دایره خدمت خانه اشرفی علی خان است و او به قمری بی
 چند روز بعد بار نیامده به جای او رجوع نموده شد نایب او
 در آن موجود نشد و گفت که بالفعل جنس موجود نیست
 بعد چند روز خواهد آمد بنا بر آن به معرفت است نایب بخانه
 اشرفی علی خان رفتم چون طالب مجلسی فی الجمله وارد
 بسیار بکر می بر خورد و تمام روز بنده را پیش خود نگاهداشت
 و صحبت رکابین بمیان آمد کتاب مسر الاوب ثعالبی از مدتی
 می جستم بدست نمی آمد نزد خان مذکور بود بتواضع تمام
 به بنده عنایت کردند و به نایب خود تاکید کردند که امروز کار
 ایشان را انجام ندهد بر خود وارد اکارهای دربار هیچ در اختیار
 نیست کاریگز و زیگماه می گشت و عالمی سرگردان میکرد و بدون
 جاگیر بر خواستن فقیر از اینجا و شوار است میخواستم که
 التماس

Through the divine favor his Majesty has condescended to honor my memorial with the confirmation of his sign manual. Upon this, the Mirza gave me an order on the Darogha of the Khelaat Khaneh for me to be honoured with a Seerpeetch or a Shawl. But Ashruff Aly Khan the Darogah of the Khelaat Khaneh not having appeared at the levee for some days, I applied to his deputy, who with little civility said that at present he had not any thing of the kind, but that there would be some days hence. Whereupon, through the intervention of an acquaintance, I went to the house of Ashruff Aly Khan. As he is a man of some learning he was very angry at my disappointment; he kept me with him the whole day, and our conversation was free and agreeable. I have long been endeavouring to procure a book entitled Sir ul adab Sa-le-bee, but could never procure it; he had it, and made me a present of it in the handsomest manner; and he gave positive orders to his deputy to finish my business this day. My son, business at court is not under the direction of any one; a matter which might be concluded in a day is prolonged a month, so that many people are in a state of perplexity; and without the Jageer it would be difficult for me to leave this place. I was intending to represent the

case

التماس بنواب امیر الامر برای جاگیر بدیم که درین اثنا
 بقضا الهی واقع نورالدین علی خان برادرزاده نواب صاحب که
 جوان بیست ساله بود و دیده و بعد از یک هفته ازین قضیه واقعه
 پسر امیر الامر واقع شد بنابران بخدو و تا از ماتم
 برآیند کذا سیدن التماس موقوف مانده حاصل آنکه
 هر خدمی خواهم که کارها زود صورت بگیرد اما بحسب تقدیر
 تاخیر واقع می شود رسیدن بنده بوطن بشرط قیامت
 الشارعه متیقن است اما تعیین ماه معلوم نمی شود
 بنابران اگر شامت شادی همیشره سید غلام علی
 نفسی است که با عطل از زمان آنجا تقدیم و تاخیر دران
 راه ندارد و مبارک است از شادی فارغ شوند فقیر
 هرگاه از کارهای اینجا فارغ خواهد شد رسیده مبارکباد
 به طرفین خواهد گشت و نیز دو هفته سوار می شوم
 و این مکرمه بیهوده است لهذا جواب خطوط مرؤم آنجا که
 می رسد میسر نمی شود که بنویسم بهر کدام عذر
 خواهند گفت زیاده بجز مشوق دیدن شما چه نگار و اولام
 هر خور داد

case of my Jageer to the Ameer ul Omrah, but in the interval, through the divine decree, Noureddeen Aly Khan the Nawaub's Nephew died, a youth twenty years of age; and a week after this melancholy event, death deprived him of his son; therefore application was necessarily suspended some days, till he should cease mourning. In short I strive to expedite my business, but destiny delays it. If please God I live, I shall certainly visit our country, but it is impossible to fix any month, therefore if in the opinion of women, a fortunate hour should occur for the marriage of the sister of Syed Golaum Aly, let there be no delay in expectation of my coming, for it is advisable that the marriage should be concluded. As soon as I can get released from business here, I will come and congratulate the parties. I ride twice a day, and Nam Sook is ill, on which accounts I am unable to answer the letters, which I have received from persons in your quarter, you will make my excuse to every one of them. Besides the desire of seeing you, of what shall I write? Farewell.

Salutation

پیر خردار سید غلام نبی سلامت یافتند و مشتاق دانند
خط شمار سید خوش وقت شدیم حق بجانب علم و افر
و فهم کامل نصیب کند

گفتار از میر سید محمد

که در سه یک هزار و یکصد و بیست و هفت که سال چهارم
از عهد فرخ سیر پادشاه بود نواب معلى القاب
امیر الامرا حسین علی خان بهادر فیروز جنگ سید باره
ناظم صوبجات دکن مقیم شد سیلخ ماه ربیع الاول
از پیشگاه خلافت و جهان داری به سمت خجسته بنیاد
اورنگ آباد روانه گردید و مدتی در آنجا ماند و در اواخر
سنة هفتم از جلوس پادشاه مذکور نواب بطور
بدون حکم شاهی مع جمع کثیر و جم غفیر از فوج هندوستان
و مغلیه و هر که از دکن اراده دارا خلافت کرده بیست و هفتم
ماه ربیع الاول سنة ۱۱۳۱ در سواد شاه جهان آباد رسید
قریب لاث فیروز شاه فرود آمد پنجم ماه ربیع الآخر
ملازمت پادشاه نموده مشمول عنایات گردید و بمسکر خود
رفت

Salutation to my son Syed Golaum Nubee and let him know that I long to see him. I have received your letter, which gave me much satisfaction; May God endow you with abundance of learning and perfect understanding.

Note by Meer Syed Mohammed.

In A. H. 1127 being the 4th year of the reign of Ferukhseer the illustrious Nawaub Ameer ul Omrah Husein Aly Khan Behadur Floze Jung, Syed of Beraheh, was appointed Nazim of all the Soobahs of the Decan, and on the last day of Rubby ul Awul set out from court towards the foundation of good fortune i. e. Aurungabad, where he continued sometime. At the end of the 7th year of the reign, Husein Ally Khan without any order from his Majesty marched from the Decan with a large army of Hindostanee troops, Moghuls and Marrahtahs with design of proceeding to Agra. But on the 27th of Rubby ul Awul A. H. 1131 he arrived in the neighbourhood of Shahjehanabad and encamped near the *Lât* of *Firoze Shah*. On the 5th of Rubby ul Akhir he waited on his Majesty, and after being received with marks of favor returned to camp, from whence he

رفت و غرضی کرد که بسبب وایم که بخاطر راه یافته
 اگر مردم پادشاهی برخیزند و نوکران من در قلعه باشند
 بد لجستی ملازمت نموده آید و چون پادشاه از گفته
 سادات تخلف نمیکرد بدان رضا داد هشتم ماه مذکور
 هفت چوکی و منصبداران خاص جلو و جلو قریم را شکوه
 برخیزانیده در قلعه بند و بست خود نمود و مردم معتبر
 از نوکران خود جا بجا نشانده خود در حویلی دارا
 با فوج مسلح نشست و نواب قطب الملک واجیت سنگه
 را بهور و راجه جو دهور و میر تهه را در قلعه
 فرستاد تا پادشاه را در قید آورده میل در چشمش
 کشیده کور کرده محبوس داشتند و شاه رفیع الدرجات
 بن شاهزاده رفیع القدر بن شاه عالم بهادر شاه
 بن شاه اورنگ زیب عالمگیر غازی را که در قلعه
 سلیم کده محبوس بود بر آورده پادشاهی برداشتند
 سه ماه و ده روز از سلطنت او گذشته بود که بتاریخ
 نوزدهم رجب وفات یافت سادات یعنی نواب
 عبد

wrote that if, in order to remove the apprehensions that were in his mind, the Kings troops were removed and his own put in possession of the fortress, he could visit his Majesty with confidence. As the King never opposes the inclination of the two Syeds, he consented to this proposal, and on the 8th of the month the weekly guards with the Munsubdars of the new Khafs Jelow, and of the old Jelow* having evacuated the fort, he made his own arrangements, and having posted his confidential servants, himself with armed troops, took possession of the house of Dara Shekouh. The Nawaub Koteb ul Mulk and Ajeet Singh Rathore, the Rajahs of Jewdypoor and Meerut went into the fort, seized his Majesty and having deprived him of his sight by the application of the Meel† put him into close confinement, and proclaimed Ruffeik ul kud-ir son of Shah Alum Behadur Shah, son of Aurungzebe Aulungeer, whom they had released from his imprisonment in the fortress of Seleemgurrh.

He died on the 19th of Rejeb after having reigned three months and ten days. The two Syeds namely

* Vide Ayen Akber, Vol. I. Page 267.

† An iron needle which is heated in the fire, and then passed over the eye.

عبدالعزیز خان السیاحی طب بطب الملک که مرتبه وزارت
 داشت و بخشی الممالک نواب حسین علی خان برادر خرد
 ایشان بیستم ماه مرقوم برادر گلان آن پادشاه مرحوم را
 که شاه رفیع الدوله نام داشت بر تخت سلطنت
 نشاندند و بشاه جهان ثانی ملقب ساختند و او چهار
 ماه کسری کم پادشاهی کرده فوت کردید ارکان سلطنت
 و اعیان مملکت شاه روشن اختر بن شاهزاده
 محبت اختر بن شاه عالم بهادر بن شاه اورنگ زیب
 عالمگیر را بهار بخ پانزدهم شهر ذی القعدة سنه سی و یکم
 بعد یک هزار و یکصد بطالع اسد میر اورنگ خلافت اجلاس
 دادند و در او اسامی سه هجتم از جلوس معلی واقعه
 ثانیه مرحومی میر صاحب و قبله روی داد انالله وانا الیه
 راجعون و آنقبلاه مقبلان علیه من الله الرحمة و
 الرضوان از سنه ثلث فرخ سیری تا ابتدای سنه ثمان محمدشاهی
 بدت یازده سال در سفر و حضر حاضر حضورا نور بوده اند مکرده ماه
 که در وطن تشریف فرموده بودند که در عقب ایشان قضیه سید

the Nawaub Abdullah Khan, whose title is Koteb ul Mulk, and who held the office of Vizier, and the Bukhree ul Memalick Nawaub Houffein Aly Khan the younger brother, on the 20th of the same month placed on the throne the elder brother of the deceased monarch, and who was named Ruffeik ud dowlah, and gave him the title of Shahjehan the second. He died after a reign of four months. These nobles then raised to the empire Shah Roshen Akhtir, son of the prince Khojestah Akhtir, son of Shah Alum Behadur Shah, son of Aurungzebe Alumgeer and on the 16th of Zul-kadeh A. H. 1131 on a lucky hour placed him on the throne. In the commencement of the 8th year of his reign happened the death of my revered father, " of a truth we were created for the service of God, and of a truth unto him we shall return."

From the third year of Ferukhseer until the beginning of the 8th year of Mohammed Shah, a space of eleven years, he was always with the court either in camp or in the city, excepting ten months when he visited his native country (Belgram). During his absence, happened the affair of Houssein Aly Khan, who when in the precincts of
the

حسین علی خان که در عین دربار پادشاهی حیدر بیگ نامی از
 پیادگان مغلیه به بهانه گذرانیدن مرضی که در دست داشت
 نزد یک پالکی سواری رفته گاردی در شکمش رسانید
 تا بدرجه شهادت برسد واقع شد

منایت نامه چند هم

بر خوردار سعادت اطوار کار میرسد محمد سلیم الله تعالی
 بعد دعوات مزید حیات و ترقی درجات مشهود خاطر عزیز
 آنکه سابق فرجام را مع اباب زایده همراه صاحبی
 میرسد کرم الله مرتضی بتاریخ چهارم جماد الاخره ۱۲۰۲
 روانه وطن نموده شد بفضل الهی به خیر و عافیت با کتب
 و اباب به وطن رسیده روداد اینجارا مفصل ظاهر
 کرده باشد درینولا این است که نواب قطب المملک
 و واکلی اجرای کار ما و آن بر خوردار به دای خورشمال چند
 پیشکار نواب امیرالامرا که بخشی المملک اندو اندک که منصب
 و خدمات بنده به شما مقرر نمایند و بنده را
 و مسک تعیناتی نواب بخشی المملک بدجهه چون
 درین

the palace was assassinated by Hyder Beg a Moghul foot soldier, who on pretence of presenting a petition, that he held in his hand, came up to the Palkee, stabbed him in the belly with a knife, and he expired immediately.

LETTER XVI

To my son of happy endowments, the prosperous Meer Syed Mohammed may God preserve him. After implorations for prolongation of life and for increase of honors be it thus known unto his precious mind.

Before this, on the 4th of Jemady us Sany in the 4th year of the reign, Firjam accompanied by Meer Syed Kurrumullah Mortiza was sent to our country with all the superfluous baggage. Through God's favour, he may have arrived safely in good health with the books and the baggage, and will have detailed to you the particulars of this place. The Nawaub Koteb ul Mulk had committed our business to the care of Roy Kooth-hálchund, Peishkar to the Ameer ul Omrah, who is also Bukshee ul Memalick, in order that my Munsub and offices might be transferred to you, and to obtain for myself, a written order for being stationed with the Bukshee ul Memalick. The present deputy to this office being the

Nawaub

و درین روز با نیابت بخشی کرمی اول به نواب مصنام الدوله
 خاندوران بهادر مقرر شده کارهای اطلاع ایشان صورت
 نمیکرد و فردا حقیقت شما که مرضی شده بود چون نواب
 خاندوران دیدند گفتند سید محمد کجا است اورا بیارند که بموجب
 نوشته امیرالامرا عرض کرده منصب و خدمت مقرر نموده آید
 بنابران رای خوشحال محمد امروز که بیستم جمادی الاخره است
 باشد ببنده تا گید که کار پسرها تیار است ایشانرا
 بطلبند که تصدیق منصب و خدمت بایشان
 و آید لهذا آمدن شما بشاهان آباد ضرور شد تا آنکه
 آن بر خوردار جلد خود را با شما بیاورند و چون
 اسب قدیم قابل سواری نمانده یک منزل بهل از وطن
 تا قریه کرایه کرده و اسب باب لایمی برداشته بر بهل خود را
 رسانند و چون انشا الله تعالی منصب و خدمت بنام شما
 مقرر شود از مهاجران بهرگز سرانجام ضروریات سفر
 شما نموده به سواری پاکی روانه بهرگز نموده
 خواهد شد از وطن اسباب لایمی بردارند

Nawab Sumfām ed dowlah Khandowrān Bahadur, no business can be concluded without his knowledge and when he saw your Ferd Hekakut which had been presented in the form of a petition, he asked where is Syed Mohammed, bring him, that conformably to the petition presented to the Ameer ul Omrah he may be confirmed in his Munsub and office. Accordingly Roy Khojhal Chund to day which is the 20th of Jemady ul Akhir and the 4th year of the reign said pressinglly to me your son's business is ready, send for him in order that the Tasdeck* of the Munsub and Sunnud of his office may be given to him. Therefore it is necessary that you repair to Shahjehanabad and that quickly. As our old horse is no longer fit for riding; you may hire a Bhul† from Belgram to Kinnoge, and bring on the carriage all your necessary baggage. And please God as the Munsub and offices are made out in your name, I will supply you through the merchants of Bukhir with whatever you may require for your journey, and send you to Bukhir in a Palkee. Bring from home only what baggage is absolutely necessary, the less and lighter, with the greater ease you will travel. Please God when you get into

* Vide Ayeen Akbery, Vol. I. Page 271.

† A carriage drawn by oxen.

هر چند که هر دو سبب بکتر آن سود کی بیشتر انشا الله و وقتی که
 متعلقه خدمت بر سرند یا بمقامان رسند هر چه خواهد شد
 همه مهیا و میسر خواهد شد الحاصل بالفعل خود را جریده
 در پنجار رسانند اینجام یکدو ماه بر کاغذ منصب و خدمت شایسته
 خواهد کشید بعد از آن هر چه مصلحت خواهد شد
 بعمل خواهد آمد کار منصب و خدمت شما پیش ما
 درین عصر امر عظیم بود بتوجه امیر الامرا امید از فضل
 الهی است که به آسانی صورت گیرد و این معنی را نظیر
 برای و سبب یکی خود در کتاب دربار غنیمت دانستم و لهذا
 برای همین معنی که پای شما قایم شود سفر دکن اختیار
 نمودیم آن بر خوردار زود خود را پیش ما رساند که بفضل
 الهی این کار صورت گیرد تاریخ مبارک دیده به مبارکی
 از بلگرام روانه شوند که حق تعالی شما را جمعیت کلی بخشد
 معتمد میان فرجام همراه شما به بهر خواهد رفت اگر بالفعل
 همراه شما بشاه جهان آباد نیاید و چند روز به خانه بوده
 بعد از آن خود را بشاه جهان آباد رساند مختار است الحال
 بنده بانتظار شما در اینجا هستم هر گاه شما برسد
 کارهای

the exercise of your offices, or arrive at Multan, you may procure whatever you may require. In short, for the present come here without any incumbrance — you will be detained here a month or two whilst the papers of your Munsub and Offices are preparing, after which you will act as you may think most adviseable. — The business of your Munsub and offices in the present times was a great point to accomplish; and I hope that by the attention of the Ameer ul Omrah, through the divine favor, it will easily be brought to a conclusion: and that I should have done it myself without any intervention in the present complexion of the court, I consider as a most fortunate circumstance. And thus in order to establish you in life, I have undertaken to go myself into the Decan. Come then to me quickly, that through the divine favor this business may be finally settled. Having fixed on a fortunate day, set out from Belgram and may God grant you every blessing. The trusty Firjam will accompany you to Bukhir: if for the present he should not accompany you to Shahjehanabad, but join you here after having passed some days with his family, he has permission so to do. I shall wait your arrival
here

کارهای شمار اسرار انجام داده از اینجا خواهد برخاست
 و دو قطعه خط آن بر خوردار یکی مصحوب آدم سید محمد صادق
 و دیگر مصحوب جبار است پس فرید رسید حقایق مرقومه
 معلوم گردید انجام شادی کنیه بوالده و همشیره شاهی
 مبارک باشد و ادای قرض سودی جمایایون باد
 انشاء الله ادا نموده خواهد شد برای علاج درد کوشش
 بر خوردار سید غلام علی قلمی بود الحق بسبب سواد می
 دو وقت و سفر همراهی نواب امیرالامرا که بدست و دوروز
 همراه ایشان ماندیم و از شش منزل شاهجهان آباد
 رخصت فرمودند از خاطر رفته بود الحال انشاء الله
 از حکیم جیو حقیقت ظاهر نموده نسخه گرفته دوا تیار کرده
 می فرستد بر خوردار را بحضور پدر مرحوم خود همین قدر
 که حالا شایع و سواد دارید خط و سواد میداشتیم
 این همه که می بینند بسعی خود و شوق مطالعه کتاب
 بهمرسانده ایم مطالعه کتاب بسیار نافع است
 هرگز کتاب از خود جدا نباید کرد انشاء الله استعداد تمام
 بهم

here, and as soon as you come and your business is settled I shall take my departure from this place. Two of your letters sent by a servant of Syed Mohammed Sâ-duck and the other by Abddullah son of Fereed came to hand, and I have understood the contents. I congratulate your mother, your sister and yourself on your mirth at the ceremony of *Kö-neyeh*.* To discharge the interest would afford me much satisfaction and please God it shall be paid. You wrote for some medicine to cure the ear ache of my son Syed Gholaum Aly, but to say the truth what with riding twice a day, and accompanying the Ameer ul Omrah with whom I continued twenty two days and took my leave when he was advanced six days journey from Shahjehanabad, it had escaped my memory. Now please God, having told his case to the physician and having got his prescription and prepared the medicine it is sent herewith.

I must observe to you, my son, that under the direction of my deceased father I had made just such a degree of proficiency as yourself in reading and writing, so that what I know besides, I owe to my own industry and application to books. Reading is exceedingly improving, never quit your studies and please God, you will become completely accomplished.

* The ceremony of boring the ears which is performed from the age of five to nine years.

بهم خواهد رسید بر خور دارانی الحال بخاطر رسیدن
 که رسیدن شما جلد و زود بحضور پر ضرورت است
 و بهیچ آهسته آهسته راه می رود دیر خواهد شد
 چهار که بار جوان و جلد رو کمر آیه کرده بر چوپاله
 جرییده زود خود را پیش مار می مانند که حالا تار شدن شما
 بانتظار شما بیکار نهشته ایم حاصل آنکه هر قسم شتاب رسیدن
 شما مطلوب است بهر نحو که صورت گیرد باید کرد
 اختیار با شماست زیاده چه مبالغه رود نقل سند سوانح
 نگاری بهر که پیش صاحبی شیخ محمد رضا جیو بخشی
 و وقایع نگار بهر که فرستاده بودم دریندولا از دفتر سوانح
 حضور معلوم شد که در ماه جمادی الاولی ۱۲۴۰ عمل فقیر
 در بهر که رسیدن شد و نلوه سوانح آنجا بجهت انجام
 بحضور پر نور رسیدن سکه به بتاریخ ششم جمادی الآخر
 ۱۲۴۰ بقضای الهی فوت شد تا سلف بسیار نمودیم
 بجز بهر چاره نیست بر خور دارا چون آمدن شما زود مطلوب
 است یقین که جرییده خواهند آمد و دست رخت پوشاکی
 و ربار

Upon second thoughts, I find that it is necessary for you to repair to court with expedition and you would be a long time coming on a Bhul: therefore hire four young and active bearers and come quickly in a Chow-paleh* without any incumbrance; for whilst I am waiting your arrival, I am myself out of employ. In short it is requisite that you come here quickly in any manner that you think adviseable.

The copy of the Sunnud of Sewannehnegaree of Bukhir, I sent to Sheikh Mohammed Reza the Bukhshée and Wakianagár of that place and it now appears from the records of the Sewanneh Huzzoor† that in the month of Jemady ul Awul, I was in office in Bukhir and Sewistan, and the packet of news of that place came to his Majesty under my seal.

On the 6th of Jemady ul Akhir Nainsookh departed this life. It has afflicted me very much, but there is no remedy except patience.

As it is absolutely necessary that you should hasten here with all despatch. You will certainly come without any incumbrance, two changes of drefs for court, besides

* An ordinary kind of Palkee.

† Vide Ayeen Akbery, Vol. I. page 269.

در بار سواهی بار چو بوشاکی خانه مطلوب است اگر باشند
 بهتر و الله مهر جسی که همراه فرجام رفته هر چه خوش بیاید
 گرفته و جامه و دو تهی تیار کرده همراه آرند و اگر پیشتر داشته
 باشند احتیاج تیار می قطع نویست که دیر خواهد شد
 و بعد از آن که بتعلق خدمت خود خواهند رسید ببار جامه
 و دو تهی میسر خواهد آمد هر چند سبکبار تر آسودگی بیشتر و از
 و سواهی راه فراغت کاملتر زیاده و کمبود و السلام

مخفی نماند

که بنده راقم الحروف در سنه چهارم فرخ سیری
 و بعد روانه شدن نواب امیر الامرا بدکن بموجب
 طلب دهم رجب بخدمت فیض موهبت حضرت میر صاحب
 قبله فخر امد له از وطن بدلی رسید و از آن هنگام تا آخر سلطنت
 که امیر الامرا خلاف حکمی کرده از دکن قصد هندوستان نمود
 و پادشاه نواب اخلاص خان را روانه اورنگ آباد مباحث
 که رفته امیر الامرا را از عزم این صوب باز دار و بنده در خدمت
 قبله جاودانی ابوی رحمہ اللہ علیہ بودم و چون میر صاحب و قبله

از حدیسم

your clothes to wear at home will be necessary: if you have them ready so much the better, otherwise, of every kind sent along with Firjam, take out whatever you like. Make and bring with you a Jam-mah of double cloth, or if you have such already there is no need for making new, which would detain you. Afterwards when you arrive at your station, you may easily supply yourself with apparel of every kind. The lighter you come, so much easier will you travel, and not experience any inconvenience on the road. What shall I write more? Farewell.

REMARKS

BY

MEER-SYED MOHAMMED.

It is well known that the Editor of these letters in the 4th year of Ferukhseer, after the departure of the Ameer ul Omrah for the Decan, in obedience to the command of his father went from Belgram to Dehly, and continued with him from that time until the end of the reign, when the Ameer ul Omrah having thrown off his allegiance and marched from the Decan towards Hindostan, the King sent Ekhlals Khan to Aurangabad to endeavour to dissuade the Ameer ul Omrah from his purpose. As my father had been for a long time in

از قدیم طریق دوستی و اخلاص بانواب اخلاصخان
 داشتند نواب مسطور تکلیف همراهی کرده پرمجده شد
 ناچار اختیار کردند هنوز سند خدمت سوانح نگاری
 سرکار بهکمر مرتب نشده بود که رفتن قبله گاهی به همراهی
 اخلاصخان پیش آمد بنده رایبه میرزا غلام محمد که بمنصب
 سه هزار ری و خطاب میرزاخان سر فرازی یافته بود
 و خدمت سوانح خوانی حضور پرنور داشت سپردند
 و وقت رخصت خود این مصراع پیش میرزا در حق بنده
 خواندند سه اورا بخدا و بخداوند سپردم بعد از آن قبله
 دو جهان روانه دکن شدند و وقت وداع باین احقر فرمودند
 که من خدمت بدست آورده بوطن رفته سرانجام
 سفر نموده بسواری پالکی زود بمشقه خدمت یابید رفت
 فقیر چندگاه در دهلی ماند و هر روز آمد و رفت بدربار
 میرزاخان میکرد تا بزودی من خدمت بدست آمد
 اواخر ذی الحجه ۱۱۳۳ بوطن رسیده تهنیت اسباب
 نموده چهار ذی قعدة شهر ربیع الاول روانه بهکمر شد

imately acquainted with Ekhlafs Khan, he pressed my father to accompany him, who being unable to refuse his importunity consented to his request. The Sunnud for the office of Sewanneh Negaree of Sircar Bukhir being not yet prepared, when my father consented to accompany Ekhlafs Khan, he therefore recommended one to Mirza Golaum Mohammed, who had a Munsub of three thousand with the title of Mirza Khan and the office of reader of the intelligencer to the presence. At the time of his departure he spoke the following hemistich in my behalf "I commit him to the care of God and my Lord" after that my father departed for the Decan, and on parting he directed me, as soon as I should have received the Sunnud to retire to Belgram and prepare for my journey, and repair to my station in a Palkee with all possible expedition. I continued some time at Dehly and every day paid my respects to Mirza Khan by which means I soon obtained my Sunnud. On the last day of Zulhejeh A. H. 1130, I returned to Belgram and after making preparation for my journey, on the fourteenth of Rubby ul Awul set out for Bukhir, and on the 22d of

that

۲۴ ماه مر بوز بقصه دانسته رسید از آیندگان مشاهیر ما باو
 شنید که نواب حسین علی خان اندکن مراجعت کرده
 در سواد دہلی دائرہ دارند بندہ ۲۷۵ ماه بشہر و آمدہ در کثرہ
 شیخ فرید منزل کرید ۲۸۷ ماه کسوف اقبال واقع شد
 بخاطر آوردم کہ در چنین روز منحوس ملازمت میر صاحب
 و قبلہ حقیقی نگنم فردا بہبار کی خواہم دریافت ۲۹ ماه
 وقت چاشت این کمترین در تہیہ سواری بود کہ
 آنقبائے گاہ خود در کثرہ کہ فرود آمدہ بودم تشریف فرمودہ
 بندہ سرور قدم مبارک نہاد توجہ و مہربانی بغایت فرمودند
 و چنانچہ در صدر مذکور شد ہشتم ماہ ربیع الآخر سادات
 بارہ فرخ سپہ پادشاہ را گرفتہ اسیر زندان کردند
 شاہ تادو ماہ مجبوس ماندہ جان بجان بخش سپرد
 بالآخر ہشتم جمادی الآخر جنازہ آن پادشاہ مغفور بیرون
 آورده در مقبرہ ہمایون مدفون ساختند و بسبب این وقعہ و
 فساد بندہ را آنقبائے مجوز رفتن بصوب بہکرنشدند
 و روانہ شدن من بہ اطراف موقوف ماند و چنانچہ بالا ذکر

کردم

that month arrived at the town of Daffneh, where I learnt from those who had come from Dehly that Houffein Aly Khan had returned from the Decan, and was encamped in the neighbourhood of Dehly. On the 27th of the same month I entered that city, and took up my abode at the Kuttereh of Sheikh Fereed. The next day there happened an eclipse of the sun, which I thought would be an unlucky time to wait on my father, and resolved to defer it till the next day. The 29th at breakfast time I was preparing to set out, when my father himself alighted at the same Kuttereh, where I had taken up my abode. I embraced his feet, and he received me with the utmost kindness and affection. In the manner above related, on the eighth of Rubby ul Akir the two Syeds of Beraheh seized Ferukhfeer and imprisoned him. The King remained in confinement two months, when he delivered up his soul to its creator. On the evening of the eighth month of Jemady ul Akir the royal corpse was brought out and deposited in the Mausoleum of Hemayoon. On account of these troubles my father did not think it adviseable for me to go to Bukhir. In the manner

above

کردم شاه رفیع الدرجات پادشاه شد و بعد از شاه
 رفیع الدوله که شاه جهان ثانی شهر گردید و در عهد
 او شاه نیکو سیر بن شاهزاده اکبر بن شاه اورنگ زیب
 عالمگیر در قلعه اکبر آباد با عانت صفی خان قلعه دار انجا احضام
 قلعه خروج کرد و بر تخت مستقر الخلافه نشست و چتر
 بر گرفت این خبر چون بداهلی رسید نواب امیر الامرا
 به مجبور و استماع از شاه جهان آباد بطرف اکبر آباد کوچ کرد
 و بر اثر آن باندک مدت نواب قطب الملک شاه جهان ثانی
 به آگره نهضت کردند میر صاحب و قبله مقبلان بهمهراهی آن
 امیر کبیر از سابق روانه شده بودند و بنده را در دهلی گذاشتند
 و فرمودند که هرگاه شیخ محمد رضا نایب
 خدمات چیزی خرج فرستد ما را خبر کنید
 بعد چندی هندوی مبلغ هشتصد روپیه از بهکر رسید
 جانی خدمتکار را از دهلی به آگره فرستادم و خبر کردم
 جناب فیضاب بنده را نزد خود باکبر آباد طلب فرمودند
 بموجب امر عالی بخدمت شریف رفت و رسیده بعد
 درین

above related Ruffeik ud Dirjál became King, and after him Ruffeik ud Dowláh, commonly called Shah Jehan the second. During his reign; Shah Naykooseer son of the Prince Akber son of Aurungzebe who was prisoner in the fort of Akberabad, through the machinations of Suffy Khan the Killadar and the garrison, was proclaimed Emperor.

When intelligence thereof was received at Dehly, the Ameer ul Omrah instantly marched from that city to Agra, where Koteb ul Mulk and Shajehan the 2d shortly after joined him: My father accompanied the Ameer ul Omrah to Agra, leaving me at Dehly with direction that as soon as Sheikh Mohammed Reza our deputy should make any remittances to apprise him thereof. Shortly after there came from Bukhir a bill of exchange for eight hundred rupees, and I despatched a servant named Janee from Dehly to Agra with the news. My father directed me to go to Akberabad, and I set out accordingly and accompanied the royal camp. When I arrived

درین سفر که از آنجا که آمدیم همراه اردوی محلی
 بودم آنجا که چون به آن گره رسیدیم به یک گامه بر پا شده دید
 که نوکران امیرالامرا تو بهما رسیدند و یکم و تر بودیم
 بالاخر غریب امیرالامرا و از آن طرف در قلعه تو پیکیان
 توپ و بند و قوس میزدند در چنین ایام امر عالی
 قلمه گاهی صادر شد که بنده را به وطن باید رفت
 این فقیر عرض کرد که درین حادثه صاحب را گذاشت
 چه طور قصد حاجتی کنم باز مگر فرمودند بنده التماس سالی
 بنکرار معروض داشت در غضب شدند و فرمودند
 گفتند ما اینجی میشوید گفتیم سمعنا و طاعتنا و در چنین وقت
 نازک پسر برای این کار آید که در خدمت پدر باشد
 بهر بانی فرمودند شما تخم ما هستید میخواهیم که ازین
 مذهب محفوظ مانید بالضرور در عین برسات او آخر شهر رمضان
 که آب جمعه در غایت طغیان بود بدستک امیرالامرا
 گذار نموده روانه وطن کردید و او اکل شوال ۱۱۳۰
 بمسکن خود رسید و میر صاحب و قبله دو جهان بر فاقه
 توان

arrived at Agra I saw affairs in confusion, the troops of the Ameer ul Omrah were cannonading the Begum's mosque; and on the other side, from the fort they were discharging cannon and musquetry. In this situation my father ordered me to repair to Belgram, but I ventured to represent the impossibility of quitting him at such a time as this; he repeated his commands and I again remonstrated, when he became displeased and asked whether I would listen to his words or not. I answered that I heard and would obey, but begged leave to represent that in such critical times a son could be serviceable only by attending on his father. He kindly replied you are my stock I wish you to be preserved from these dangers. So I was constrained to set out in the height of the rains, at the end of the month of Ramzan, and having a passport from the Ameer ul Omrah, I crossed the river Jumnah, and proceeding to Belgram reached home in the beginning of Shawal A. H. 1130. My father continued at Agra along with the Ameer ul Omrah till

نواب امیرالامرا در اکبر آباد ماندند تا آنکه قلعه مفتوح شد
و نیکو سپهر که قمار گردید قبله جاودانی در تهنیت فتح قلعه
کره قصیده گفته اند و بنواب مشایخ که در اینده مورد
آفرین و تحسین شدند اندر رانی اولی نواب روشن
و سرهن خواهد بود که این تقریر کرد و ای قایم قلم آمد موجب
آنست که در خطوط سابق ازین مکتوب مرعوب اندراج
یافته که نواب مومی الیه به موجب امر پادشاه برای ضبط
ملک دکن و در ملک آباد رفت و در خطوط لاحق مندرج خواهد بود
که امیرالامرا در اکبر آباد است و با نیکو سپهر که محض قایم
اکبر آباد شده و در جنگ است هر دو خبر چگونه مطابق شوند
اکبر آنچه بالا مذکور شد معلوم نگردد
حنایت نامع محمد
بر خورده است اظفار میر سید محمد
بعد سلام سلامت انجام و دعای مزید حیات و ترقی در درجات
مشهود ضمیمه آنکه خطوط آن بر خوردار متواتر رسیدند
بر حقایق آنجا اطلاع بخشدند الحمد لله که خیریتها حاصل است
پایزد

the fort was taken and Naykoofer seized. My father wrote a poem on the capture of the fort of Agra, which he presented to the Ameer ul Omrah who praised it very much. The intelligent reader will plainly see that my object in writing these remarks, is to clear up a contradiction, which there might otherwise appear to be, as in the letters already given, it is said that the Ameer ul Omrah at the command of his Majesty had gone to Aurungabad to regulate the country of the Decan, and in those here subjoined it will appear, that the Ameer ul Omrah is besieging Naykoofer in the fort of Agra. How can these two accounts agree unless the above explanation is understood?

LETTER XVIII.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After the most affectionate salutations and implorations for the prolongation of life and for the increase of honors, be it thus known unto his precious mind.

Your letters arrived in due order, informing me of the particulars in your quarter. God be praised that all are well. On Monday the 15th of Zulkaddeh A. H.

یازدهم ذی القعدة روز یکشنبه سال ۱۳۱۱ هجری شاه جهان
 ابوالفتح ناصرالدین محمد شاه که سال ۱۳۱۰ هجری در سن ۱۸ سالگی
 و اشتهار بر تخت سلطنت جلوس گردید حق تعالی
 در عمر و پادشاهی ایشان برکت کند مقدمه فایده بدستور
 سابق است چیزی تازه نبود که بنویسد اول روز بعد نماز
 صبح در خدمت نواب عالمی جناب بخشی الممالک می روم
 مهر بانی بدستور می فرمایند و اکثر مکالم می شوند هرگاه
 اراده الهی باشد فایده هم مترتب خواهد شد هر خوردار
 روزی در مجلس عالی ذکر کتبهای عالم در میان آمد نواب صاحب
 از کتب عالم مخطوط اندر بنده فرمودند که کتبهای عالم برای ما
 بهمه رسانند بنابر این تقصیری می کرد که هر قدر کتب عالم
 و سیکره که هر دو یکی اند از پیش هر بنس مسرو و اگر
 و پسران که پیش و دیگر مردم بهم رسد بجز چند می
 نویسانده یک جز دو جز هر چه میسر آید زود بفرستند و در
 خط هندی تحریف کم است و هندی را که به فارسی نویسد
 در خواندن تحریف بسیار واقع می شود اما هندی خوش خط
 باشد

his Majesty, in pomp resembling Gernsheid, the father of victory, the assister of religion Mohammed Shah, formerly called Roshun Akhtar was placed on the throne; may God bless him, with a long and happy reign. My own business is as before, nothing new having occurred for me to write. Early in the morning after prayer, I wait on the Ameer ul Omrah, who behaves towards me with his useful politeness, and sometimes converses with me familiarly. Whenever it is the will of God, I shall also derive some benefit from this condescension. One day in conversation with the Ameer ul Omrah, mention was made of the *Ke-bit* of the poet Aalum, to which the Nawaub is very partial. He desired me to procure for him those verses. I therefore desire that whatever you can lay your hands upon of the description of *Ke-bit* or *Seekh*, which are both the same thing, composed by Hurbunse Misser, or Dewakur, or the sons of Gehsee, or by any other persons, have them fairly transcribed in the Hindy character, and despatch them hither one or two sections at a time. The Hindy characters are determinate, but Hindy written in Persian characters will admit of many variations in reading. However let the Hindy

Note.—*Ke-bit* or *Seekh* is a particular species of verse, consisting of two distichs, composed in the dialect called *Beery Bakh*, spoken at Mekra, Bindrabund, Gualiar, and that neighbourhood.

باشد نظر و کمال نبود و درین باب تاکید و استدلال آن
 که در او این کتاب مذهب الاسلام واقع است نقل آن
 برداشته نیز بقریند میان قهر جام را دعاء رسانده اگر
 قدر سبب خوب شده باشند که طاعت سفر بهم رسیده
 باشد بایست و الا بها نجا باشد تصدیق نکشد کوچ و مقام
 جواب عالی جناب و پادشاه که در فتح پور اقامت دارند
 تا حال مشخص نشده متعاقب هر چه مشخص شود
 نوشته خواهد شد در خدمت میر صاحب و بهای جلی
 شاه لطف آمد مد ظله قدم بوس معروض است
 درود نهایت نامه و در باب قاضی محمد باقر سرفراز شد
 انشاء الله مطابق ارشاد استی تمام در کار ایشان
 عمل خواهد آورد

هنايت نامه نوزدهم

به خردار کامگار میر محمد سلمه الله تعالى بعد دعوات
 مزید حیات مشهود انکه پیشتر دو دفعه خطوط فرستاده شد
 رسیده باشد و درینولا پروانه دولک و ام و دیگر که مانده
 سرکار

be a fair bold character. Consider this as a positive injunction. On the subject of allusions which you will find in the beginning of the book entitled *Mezab ul Usmer*, copy and send it.

May blessings, attend my trusty Firjām. If he is perfectly recovered and has strength equal to the journey let him come to me; otherwise he may remain; let him not put himself to inconvenience.

The future operations of his Majesty and the Ameer ul Omrah, who are both encamped at Futtehpoor, are not yet determined; you shall hear hereafter whatever may be resolved upon.

Represent unto Meer Lutfullah, whose feet I kiss, that I was honoured with the receipt of his kind letter on the subject of Cazy Mohammed Baukir, and that please God every exertion shall be made to serve him, in the manner he has directed.

LETTER XIX.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for prolongation of life, be it thus known.

Before this you may have received two letters which I despatched to you. At this time a *Perwannah* for two lacs of dams* in Pergunnah Mullawneh in Sircar Lucknow.

* Forty dams are equivalent to a sicca rupee.

سرکار لکهنو از تیر و کالشان بنام قیر از دقرو دیوانی تیار
 شده بدست آمد نقل آنرا بهر قاضی القضاة فرستاده شد
 و خطی بقاضی محمد باقر هم نوشته شد باید که آن بر خود
 نقل پروانه که درین خط موقوف است پیش قاضی جیو
 بمالانوه بفرستد که مطابق این نقل حساب محصول جاگیر
 نموده از اجاره دار باطل و کالشان خاطر نشین خود بکشند
 عنقریب پروانه در گاهی با پروانه نواب عالیجناب
 بنام دیوان و خوددار لکهنو پیش آن بر خوردار
 فرستاده می آید آدم قاضی جیو درینجاست پروانه
 بجالی ایشان هم تیار میشود و عنقریب بدست می آید
 مصحوب همان آدم سند جاگیر فرستاده خواهد شد
 عبدالرشید و غیره روانه وطن میشوند و جانی هم
 همراه ایشان بوطن میرفت کمر بسته برای رفعت
 آمده بود چون روانه کردن نقل فرود بود مصحوب
 جانی فرستاده شد بر خوردار سید عبداللہ مرحوم
 میگفتند که عالمی شافعی الدین عاصی بر هدایه حنفی

on the removal of Vakalut Khan, has been prepared in the Dewanny office in my name, and delivered to me; a copy of which under the seal of the Cazy ul Cazaat, and a letter for Cazy Mohammed Baukir have been forwarded to you. The copy of the Perwanneh enclosed in this letter you will forward to the Cazy at Malowneh, that in conformity thereto he may satisfy himself by taking an account of the collections of the Jageer, either from the farmer or the Aumil of Vakalut Khan. Very shortly I will send you the royal grant, together with the Perwanneh of the Ameer ul Omrah to the Dewan and Foujdar of Lucknow. The Cazy's man is here. A Perwanneh confirming him in his office is also preparing & will shortly be sent by his servant, by which opportunity also the Sunnud for the Jageer shall be forwarded. Abdulresheed, &c. are returning home and Jānee having girded up his loins, is come for permission to accompany them. As it was necessary to send the copy, I have entrusted it to his care. The deceased Abdullah told me that a learned man of the sect of Sha-fee-i has written notes in refutation of the Hedyah according to Hanifah, and that he had them,

در رد اتوال هدایه نوشته و ایشان دار چمن و گل
 این معنی در اینجا در میان آمده از اخوی سید محمد شاکر
 بخانه سید عبداللہ نویسنده شده بنام این نوشته
 می آید که آن بر خور دار بموجب نوشته کتابخانه
 سید عبداللہ ملاحظه نموده کتابی که در رد هدایه نوشته
 بر آورده روانه نمایند مخدومی میان محمد طفیل سلام خوانند
 میان رمضان بخیر و عافیت اند آمد و رفت بدر بار
 صدر الصدور میکنند رفته رفته کار صورت خواهد گرفت

حایت نام بیستم

بر خور دار کا مکار میر سید محمد سلیم اللہ تعالی بعد دعوات
 مزید حیات مشهودا که نقل بردانه دو لک دام جاگیر
 پر گنه ملانوه سابق ازین مصحوب جانی پسر دلاوری
 پیش آن بر خور دار فرستاده شد و یک
 نقل پیش قاضی محمد باقر بنقاوت دو روز روان
 محموده شد یقین که رسیده باشند در دست
 هست تفر رحت وطن گرفته روانه آن طرف می شد و گم
 خبر

This being the subject of conversation here, Syed Mohammed Shiakur has written to the family of Syed Abdullah. This is therefore to desire you to explore his library and having found the book respecting the Hedyeh to send it hither. Salutation to the respectable Mohammed Toseil. Ramzanee is in good health and attends the levees of the Sudder us Suddoor, and will obtain his object by degrees.

LETTER XX.

To my Son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for the prolongation of life, and for increase of honors, be it thus known.

Copy of the grant of a Jageer in Pergunnah Malowneh estimated at two lacks of dams, I have before sent you by Jancee the son of Dilaree, and another copy was forwarded to Cazy Mohammed Baukir two days after, which must certainly have been received. Our servant Himmut being now desirous to return home, I write by him a

few

حجر خیریت نوشته شد رستم و قوری و فیض احمد
 از سیستان بتاریخ چهارم ربیع الاول ۱۱۳۲
 نزد فقیر رسیدند خطوط بر خوردار رسید محمد نوح
 بامندوی آوردند و می بر شهابهانا باو است یک کس
 باید فرستاد که در انجا زر گرفته باز هندوی بر قنوج کرده
 بیار و پانیران در رسیدن رستم و غیره بوطن توقف
 واقع شده متعاقب بعد صورت گرفتن این کار
 روانه نموده میشود و خطوط بر خوردار مذکور که بوطن نوشته اند
 تمام و کمال پیش آن بر خوردار فرستاده خواهد شد
 رفتن شهابه بهرگز ضرور است از خطوط بر خوردار
 رسید محمد نوح مفصل معلوم خواهد کرد دید بتاریخ دوم
 شهر ربیع الاول التماس و گیان شهابه از نظر نواب عالیجناب
 گذرانیده شد بدستور سابق خدمت بر شهابه بحال
 برمودند مبارک باد اکنون روانه شدن آن بر خوردار
 بآنصوب ضرور ضرور است بعد انقضای صورت
 سرما بدارقه فضل الهی البتہ روانه شوند امروند
 تسلیات

few words to inform you of my being in good health. On the 4th of Rubby ul Awul A. H. 1132 Rustam and Nobry, and Feizullah arrived here from Sewistan with letters from my son in law Syed Mohammed Nough, enclosing a bill of exchange. The bill is drawn on Shahjehana- bad, whither a person must be sent to receive the money; and procure another bill on Kinnoge; which will some- what retard the return of Rustam, &c. but they shall be despatched as soon as this business is finished. The aforesaid letters, which Syed Mohammed Nough has writ- ten to his friends, shall all be sent to you. It is abso- lutely necessary that you proceed to Bukhir, as you will fully learn from his letters. On the 2d of Rubby ul Awul your Vakeel presented your petition to the Ameer ul Omrah, who has given orders for your establishment in office on the former footing, and I congratulate you accordingly. It is now absolutely necessary that you should repair thither, so as soon as the winter is over, you

will

تسلیات عنایت پروانه جاگیر در وقت خلوت خاص
 بجا آوردم و اشعار عربی و فارسی و هندی در شکر
 خواندم. بنهایت مخطوط شدند و بسیار شعبین
 و آفرین فرمودند تقریب دواکر مسرمد ثنی است که کرده ام
 فرمودند بطلبید دوبار پیش ازین برای آمدن دواکر
 نوشته ام شاید آن خطوط فرسیده اند اگر
 مشارالیه بیایند بهتر است

عنایت نامه بیست و یکم

بر خوردار کامکار میر سید محمد سلمه الله تعالی بعد دعای مزید
 حیات و شوق ملاقات مشهود آنکه رستم و نوری و فیض الله
 پیاد با چهارم ماه ربیع الاول از بهکر و سیوستان با کبر آباد
 پیش فقیر رسیدند و خطوط بر خوردار سید محمد نوح با هندوی
 رسانیدند چون هندوی بر شاه جهان آباد بود رفتن و آمدن
 قاصد بدیر می کشید لهذا هندوی همان جا بدست مهابتی فروخته
 قدری نقد همان کشیده مبلغ یک هزار و یک صد و سی روپیه
 بدست آمد مبلغ هشت صد و بیست و هفت روپیه را هندوی
 بر فوج

will certainly set out, under the divine guidance. To-day I made my obeisance in private on receiving the grant of my Jageer, and recited some Arabic, Persian, and Hindy verses in grateful return. I have for a long time spoken in praise of Dewakee Misser, and twice written about his coming hither; perhaps those letters may have miscarried. If he comes here, it will be much to his advantage,

LETTER XXI.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for the prolongation of life and wishing for an interview be it thus known.

On the 4th of Rubby ul Awul the Pydahs named Rustam Noory and Feizullah arrived at Agra from Sewistan, and delivered to me the letter of Syed Mohammed Nouh with a bill of exchange. The bill being drawn on Shahjehanabad; the going and returning of the courier would have occasioned much loss of time. I therefore negotiated it with a merchant here, by which I sustained some loss. I have received one thousand one hundred and thirty three rupees, out of which I have procured and sent in your name a Bill on Kinnoge for eight hundred and twenty seven rupees, and trust in

God

برفونوج نام آن بر خوردار نموده فرستاده شد حق سبحانه
 بحیریت رساند مبلغ فرخ سپهر می سکه اتاوه نویسانیده
 شده و مبلغ صد و شش روپیه در اینجابه مردم
 تقاضا دارن داده شد در دو روپیه روز که از سرکار نواب
 اخلاص خان مدظله می آید هیچ نمی شود یک روپیه هر روز
 زیاده خرج می شود طلب نفران و خرج دربار و دیگر ابواب
 علاوه آن بنا بر این قدر مبلغ در اینجابه خرج در آمد بر خوردار
 ازین مبلغ هشت صد و بیست و هفت روپیه پنج روپیه
 به خدمت میر صاحب و قبا به شاه لطف الله و سه صد و شصت
 روپیه به خان بر خوردار سید محمد نوح و بیست روپیه به همیشه
 گلان خود و بیست روپیه به همیشه خور و خود و مبلغ چهار صد و بیست
 و دو روپیه بوالده خود برای خرج خانه رسانند بر خوردار
 ازین مبلغ خرج خانه هر چه ضرور باشد مقدم باید داشت
 و آنچه بده بیست روز توقف ادا شود آنرا توقف باید کرد که
 فقیر هم برای چند روز رخصت گرفته بوطن میرسد هر چه آن
 بر خوردار خواهند گفت سمرانجام خواهد داد خاطر جمعدارند حال خود
 بفضائل

God it will arrive safe, it is drawn in Itaweh Ferukhfeery Siccas. I have paid three hundred and sixty rupees to different persons who had demands. The daily allowance of two rupees, which I receive from Ekhlafs Khan is not sufficient for my expences, which exceed it a rupee every day, exclusive of servants wages and Durbar charges, which is the reason of my having spent so much here. Out of the eight hundred and twenty seven rupees, pay as follows, five rupees to Sheikh Lutfullah, three hundred and sixty rupees to the family of Syed Mohammed Nauh, twenty rupees to each of your sisters, and four hundred and twenty two rupees to your mother for house expences. First of all pay whatever is immediately required for house expences, and whatever can be put off ten or twenty days, delay it, as I shall obtain permission to visit home for a few days, when I will do whatever you may desire; make your mind

بمفضل الهی امید داخل از جاگیر بهم رسیده همه آسان خواهد شد
 اصل پروانه جاگیر اندوخته قریب معلی درست شده بمهر
 قطب الملک رسیده بدست آمدن نقل پیشتر
 فرستاده شده بود اصل پروانه الحال بدست رستم و غیره
 پیاده پیش آن بر خوردار فرستاده شد نگاهداشتن
 این پروانه برای آن بود که پروانه نواب عالی جناب هم
 بنام فوجدار و دیوان لکهنو مصحوب این پروانه در کاهی
 فرستاده شود چون در شهر ربيع الاول نواب صاحب
 اکثر متوجه خدمت کناری جناب آقدس حضرت
 رسالت پناهی علی الله علیه و آله وسلم می باشند
 و شب و روز درین کار صرف میشود و وقت نیافت که پروانگی
 این پروانهها حاصل کند و پیادهای معتمد خانه روانه میشوند
 بنابران اصل پروانه روانه نموده شد متعاقب پروانههای
 نواب هم حاصل نموده میفرستند و چون اصل پروانه برسد
 مصحوب معتمدی به برگشته ملانوه فرستاده بچود هر یان
 و قانون گویان با مصحوب قاضی محمد باقر باید نمود
 و باز

easy. Now that through the divine favour I have got possession of the Jageer, all will go well. I obtained the original grant of the Jageer after it had passed the royal registry, and obtained the seal of Koteb ul Mulk. I have already sent you a copy, and I now send the original along with Rustam &c. I detained the original in order that it might be accompanied by Perwannehs from the Ameer ul Omrah to the Fonjdar and Dewan of Lucknow. But as in the month of Rubby ul Awul, the Ameer ul Omrah was so fully employed night and day in performing the ceremonies in celebration of the Prophet, * that I could not find an opportunity of obtaining these Perwannehs, and as these our trusty servants are going home, I have taken the opportunity of sending the original by them, and will afterwards get the Perwannehs also from the Ameer ul Omrah and despatch them. When you receive the original, send it by a trusty person to Pergunnah Malowneh, when Cazy Mohammed Baukir will take the proper measures for

* Who was born and also died in that month.

و باز پیش خود نگاه داشته است قدر تو قف کند که هر دو فواب
 عالی جناب بنام دیوان لکهنو درین باب پیش شما برسد
 آنوقت روانه لکهنو باید کرد که پروانه مطابق بهار دودر
 نگاه داشتن این پروانه احتیاط خواهند کرد که سند درگاهی است
 و غالبیکه کماشته فوجدار بدستور جاگیر و کالخان
 متعرض احوال نشود و الامتاق پروانه بنام فوجدار هم
 رسیده و آنند بر خوردار اجمیع خطوط بهکروستان
 برای مطالعه شما فرستاده شد حقیقت دریافت کرده
 خط شیخ محمد رضا و ایس خواهند فرستاد یکصد و پنجاه
 و پنج روپیه و هشت آنه در بهکروستان یادون خرج شد و بانی
 دار اکبر آباد از فرد علحده واضح خواهد شد روانه شدن شما
 به بهکرو ضرور ضرور است بالفعل خدمت تفکری
 و وقایع نگاری هم بحال شده است به مشکین سورت
 سرما البته روانه باید شد ما هم بعد دخیل شدن کماشته
 در جاگیر لانه بوطن میرسیم الشاندر و برو شما روانه
 بهکرو خواهیم کرد که بهر قسم بعد رفتن شما اصلاح کار اینجا
 خواهد

shewing it to the Chowdrys and Canongoes. When it is returned to you, detain it until the Perwannehs from the Ameer ul Omrah to the Dewan of Lucknow on the same subject may reach you, at which time you will forward them to Lucknow, to obtain a Perwanneh conformably thereto. Be very careful of this Perwanneh. The Gomasteh of the Foujdar, according to what has been the custom in the Jageer of Vakalut Khan certainly will not raise any difficulties, but if he should, you will receive a Perwanneh to the Foujdar also. All the letters for Bukhir and Sewistan are sent for your perusal. When you have comprehended the particulars, you will return me the letter of Sheikh Mohammed Reza. One hundred and fifty-five rupees and eight annas was the expence attending the bill of exchange at Bukhir, and the remainder was incurred at Agra, as you will learn from the separate account. It is very necessary that you should repair to Bukhir, now you are confirmed also in the Bukhsheergeeree and Wakianagaree. As soon as the severity of the winter shall be abated, you must absolutely set out. I shall also return home as soon as my Gomasteh has taken possession of the Jageer of Malowneh, when please God, I will see you set out for Bukhir, as on every ac-

account

خواهد شد و بعد از آن چون مراد حضور دستگاری بشود
می توان فکری دیگر کرد اما باالفضل رفتن به بهر مصلحت
است والسلام

حیات نامه بیست و دوم

بر خوردار کامکار میر سید محمد اسد تعالی بعد دعوات
نزد حیات مشهود آنکه روز پنجشنبه دوم جمادی الآخره
سنة ۱۱۳۲ از جناب عالی متعالی مرخص شده روانه
وطن گردیده چهارشنبه هشتم ماه مزبور بخیر و عافیت بقنوج
رسیدیم شنبه ۲۷ جمادی الاولی قاصد اجوره دار باد و پروانه
جاکیر خود و دوستان روانه وطن کرده از آمدن خود اطلاع داده بودم
و ای یقار وعده که پیش از رسیدن خود بوطن به پنج شش
روز خیر خواهم داد بجا آورد صاحبی میر کرم اسد و میر اشرف
سواری دو بهل کرایه تا قنوج رسیدند آدم پیش
آن بر خوردار فرستاده شد امروز که پنجشنبه است
انشاء الله بوطن میرسم و سواری اسب از برادران
تعارف بدست آورده برای هر دو کس تا آب کنک
نفرستند

count, when you are gone, affairs will easily be managed here, and after that, should I gain influence at court, I may think of something else, but it is first adviseable that you go to Bukhir. Farewell.

LETTER XXII.

To my son of happy endowments Meer Syed Mohammed, may God preserve him. After implorations for the prolongation of life, be it thus known.

On Wednesday the second of Jemmady ul Akir A. H. 1132 having taken leave of the Ameer ul Omrah, I set out for our country, and on Tuesday the 8th arrived safe at Kinnoge. On the 27th of Jemady ul Awul I despatched a hired courier with two Perwannehs for my Jageer and your's, and fulfilled my promise of apprizing you 5 or 6 days before my arrival at home. Kurrumullah and Meer Ashruff came to Kinnoge on two hired Bhuls, and have sent a man to you. To-day which is Friday, please God, I shall be at home. Borrow two horses of your relations and send them to the river Ganges for
these

بفرستند که از آن روی آب بر اسپان سوار شده بوطن برسند
 مشهور خوردار سپید محمد اعظم برای بار برداری بار که بر بهل بود
 با شلخته و رسن نهضت بفرستند یک مهر روز میر آمده بنده
 از هنج روانه بلگرام خواهد شد شاید تا ظهر آن روی آب
 برسم آن بر خوردار و هر گس که همراهی شما کند هر کز اراده
 آمدن تالب آب کنک نخواهید کرد که جواب یاز کرم است
 من خود آنجا میرسم آخر روز اگر پر سجد در آمدن باشد
 تا گمراهی بیایند والا این هم در کار نیست بخدا که هر کز راضی
 بیستم همان جا ملاقات خواهید کرد که خوشوقتی ما
 درین است زیاده بجز شوق چه نویسد والسلام

these two persons, to carry them home from thence. Send also the camel of Syed Mohammed Azem together with sacks and ropes to carry the baggage that was brought on the Bhuls. About nine o'clock in the morning, I shall set out from Kinnoge for Beigram, and perhaps reach the river in the afternoon. I desire that neither yourself nor any person who is with you, will think of coming to the banks of the river Ganges, as the wind is intensely hot, and I shall so soon be there myself. In the afternoon, if you are very desirous, you may come as far as Kukrolee, but even this is unnecessary and contrary to my wish, it being my desire that we should meet at home. What shall I write besides my desire to see you? Adieu.

END OF PART THE FIRST

و صیای اطلال و نوارک طو

من اخلاق ناصری

خدا ایرایشناس و حق او نگاهدار و اهل علم را بکثرت علم امتحان
 بکن بلکه باجتناب از شرور و فساد اختیار کن و همیشه هست
 خود را بر تعلیم و تعالیم مقصود دار و از اهل علم محفوظ باش
 و از حق تعالی چیزی نخواه که زوال را بمنفعت آن راه باشد
 بلکه از وباویات صالحات طلب کن همیشه بیدار باش که
 شرور را اسباب بسیار است و آنچه نباید کرد باز و نخواه
 و بدان که انتقام الهی از بنده نه بطریق غضب است بلکه
 بطریق تادیب و تهدیب است و به تمنای حیات بایست
 قانع باش تا موتی شایسته به آن منضم نباشد حیات را
 شایسته شمر مگر که وسیله اکتساب تو باشد و بخواب
 و آسایش میل مکن الا بعد از آن که در هر چیز محاسبه
 نفس کرده باشی یکی آن که تامل کنی که در آن روز هیچ خطا
 از تو واقع شده یا نه دوم آن که اندیشه کنی تا در آن روز هیچ
 چیز اکتساب کرده یا نه سیوم آن که هیچ عمل به تصیر فوت کرده
 یا نه

PLATO: INSTRUCTIONS TO ARISTOTLE.

FROM THE

UKLACK NASSERY.

Know God, and keep his commandments.

Value not the learned for the abundance of their erudition; but prefer those who abstain from wickedness and strife.

Let your own pursuits be confined to learning and teaching.

Ask not of God those things which perish in the enjoyment: but pray to him for durable benefits.

Be ever on your guard; for vice hath many ways of compassing its designs.

Wish not for the accomplishment of any thing that is not lawful.

Know that the divine vengeance on the creature is not inflicted in wrath, but by way of instruction and warning.

Be not satisfied with an easy life, unless it lead to a reputable death.

Incline not to sleep, neither take rest, until you have examined yourself on these three points.

1. Whether in the course of the preceding day you have committed any crime.
2. Whether you have in any shape improved yourself.
3. Whether you have neglected the performance of any duty.

Keep

یا نه یاد کن که پیش از حیات چه بودی و بعد از آن چه خواهی شد
 هیچ کس را این امکان که کار بای عالم در معرض زوال است
 بدست آن کس که از تذکره عاقبت غافل بود و از گناه باز
 نیست و سر بایه خود را از چیزی که از ذات تو خارج باشد
 مساز و در ایصال خیر به مستحقان موقوف سوال
 ایشان مباحث حکیم مشتمل آنکس را که بملکت دنیوی
 مشاغل شود یا از معیشتی بفرح کند همیشه یا مروت کن
 و ببردگان عبرت گیر حساست مردم از بسیاری سخن بی فایده
 او بود و اخبار از چیزی که از او نپرسیده باشند
 ای اسطوب ثناس و بدان که هر که شر بر کسی خواهد
 نفس او قبول شر کرده باشد بارها اندیش کن انگاه
 بگو انگاه بعین آرد و دست همه کس باش زود بخشم
 مروتا غلب عادت تو نکرد حاجت محتاج بفردا ممکن چه دانی
 که فردا چه حادث شود که تار آن را معاونت کن
 که آنکه بخوبی بد خود گرفتار باشد تا سخن هر دو گوش نکشی
 حکم میان ایشان مکن بقول تنها حکیم مباحث بلکه
 بقول

Keep in your remembrance what you were before your existence, and to what condition you will be reduced after death.

Injure no one, since the affairs of this world are in a state of decline.

Unhappy is that man who neglecteth to consider his latter end; and recoileth not from evil.

Place not your dependence on external benefits.

In bestowing alms on the needy, wait not for their supplication.

Account not him a philosopher, who taketh delight in worldly gratifications; or who cannot bear adversity.

Always keep death in your remembrance, and take example from the dead.

That man is accounted insignificant, who either uses many unprofitable words, or who gives information on matters that have not been enquired of him.

O Aristotle, know and understand, that whosoever intendeth evil to another, hath himself consented unto evil.

Ponder well, then speak, and then execute.

Be friendly to all men.

Be not soon angry, lest anger become habitual unto you.

Defer not the relief of the indigent until to-morrow, for thou knowest not what to-morrow may produce.

Assist all who are in trouble, excepting those, who are enslaved by their own evil courses.

Decide not before you have heard both sides; listen not to the report of one party only.

Be not a Philosopher in words merely, but also in deeds; for the Philosophy of words is suited to this world,
but

بقول و عمل هر دو باشد که حکمت قولی در این جهان همانند
و حکمت عملی بدان جهان رسد و انجا بماند و اگر در نیکی
و محبتی بری رنج نماند و نیکی بماند و اگر از بدی لذتی
نیابی لذت نماند و بدی بماند از آن روز یاد کن که ترا آواز دهند
و از آلت لطف و استماع محروم باشی نشنوی و نگوئی
و نتوانی یاد کرد و یقین دان که متوجه بجای شده که
انجام دوست شناسی و نه دشمنی پس انجا کسی را
بنقصان موسوم مدار و جای خواهی شد که خداوندگار
و بنده یکسان باشند پس انجا کسی تکبر مکن
ای ارسطو تو مشهوری مگر این که چو دانی که رحیل کنی خواهد بود
بدانکه از عطایای الهی هیچ چیز بهتر از حکمت نیست و
حکیم کسی است که فکر و قول و عمل او متوافق باشد
نیکی را مکافات کن و بدی را در گذار تفقد حال کن
در هیچ کار از کارهای بزرگ آن عالم ملالت منمائی
و در هیچ وقت تهاون مکن و از خیرات تجاوز جایز مدار
و هیچ شیئی را در ان حساب حسنه و سیئه مساز و ترک
اول

but that of deeds, will accompany you to the next; and there remain.

If you suffer pain in doing good, the pain is temporary, but the good endureth; and if you obtain the gratification of any vicious desire, the gratification ceaseth, but the vice remaineth.

Reflect on that day when men shall call on your name, whilst you shall be deprived of the faculties of speech, and hearing, and recollection.

Know of a truth, that you are going to a place where you can distinguish neither friend nor foe; therefore in this life call no man worthless,

Whither you are going the master and the slave are upon a level: therefore in this life behave not proudly towards any one. O Aristotle, make provision for that journey, for you know not the hour of your departure.

Know that of all the benefits which God hath bestowed, none is superior to Philosophy. A Philosopher is one, whose thoughts, words, and actions concur in virtue.

Return good for good; and forgive injuries.

Examine yourself diligently.

Account it not a hardship to perform any momentous duty respecting futurity; but do it without reluctance.

Let all your actions centre in virtue.

Use not any evil means for effecting a good purpose.

Quit

اولی بجهت سرور زایل مکن که از سرور دایم
 امراض کرده باشی حکمت را دوست دار و سخن
 حکما بشوهای دنیا از خود دور کن و از آداب ستوده
 امتناع مکن در هیچ کار پیش از وقت شروع مکن
 و چون کاری شروع کنی از روی فهم کن بتوانی
 موجب مباحث و از مصایب مشکبکی و خواری بخود
 راه ده بادوست معامله چنان کن که بجا کم محتاج نشوی
 و بادشمن معامله چنان کن که اگر بجا کم عرض رود
 ظفر ترا باشد با هیچکس ستاوت مکن و با همه کس
 مواضع باش و هیچ متواضع را حقیر مشمرد و آنچه خود را
 محذور داری برادر خود را ملامت مکن ببطالت شادمان
 باش و بر بخت اعتماد مکن و از فعل نیک پشیمان
 مشو با هیچ کس جدال مکن همیشه ملازم سیرت عدل
 و مواظب خیرات باش

Quit not a real good for transient pleasure; as in so doing, you would forfeit everlasting happiness.

Encourage the study of Philosophy; and listen to the words of Philosophers.

Divest yourself of worldly lusts; and refrain not from laudable actions.

Begin not any business before the proper time; and after commencing, exercise your judgment.

Be neither proud in prosperity, nor suffer yourself to be dejected and despondent in adversity.

Conduct business in such a manner with your friend, that there may be no cause for litigation. And so manage with your enemy, that should he appeal to the judge, your cause may prevail.

Be condescending to all men; and mistake not humility for meanness of spirit.

In whatever you excuse yourself, exact not the performance of the same from your neighbour.

Delight not in idleness; and place no reliance on fortune.

Be never ashamed of a virtuous action.

Quarrel not with any one.

Be constantly assiduous in the practice of justice, and of every other virtue.

END OF THE FIRST VOLUME.



